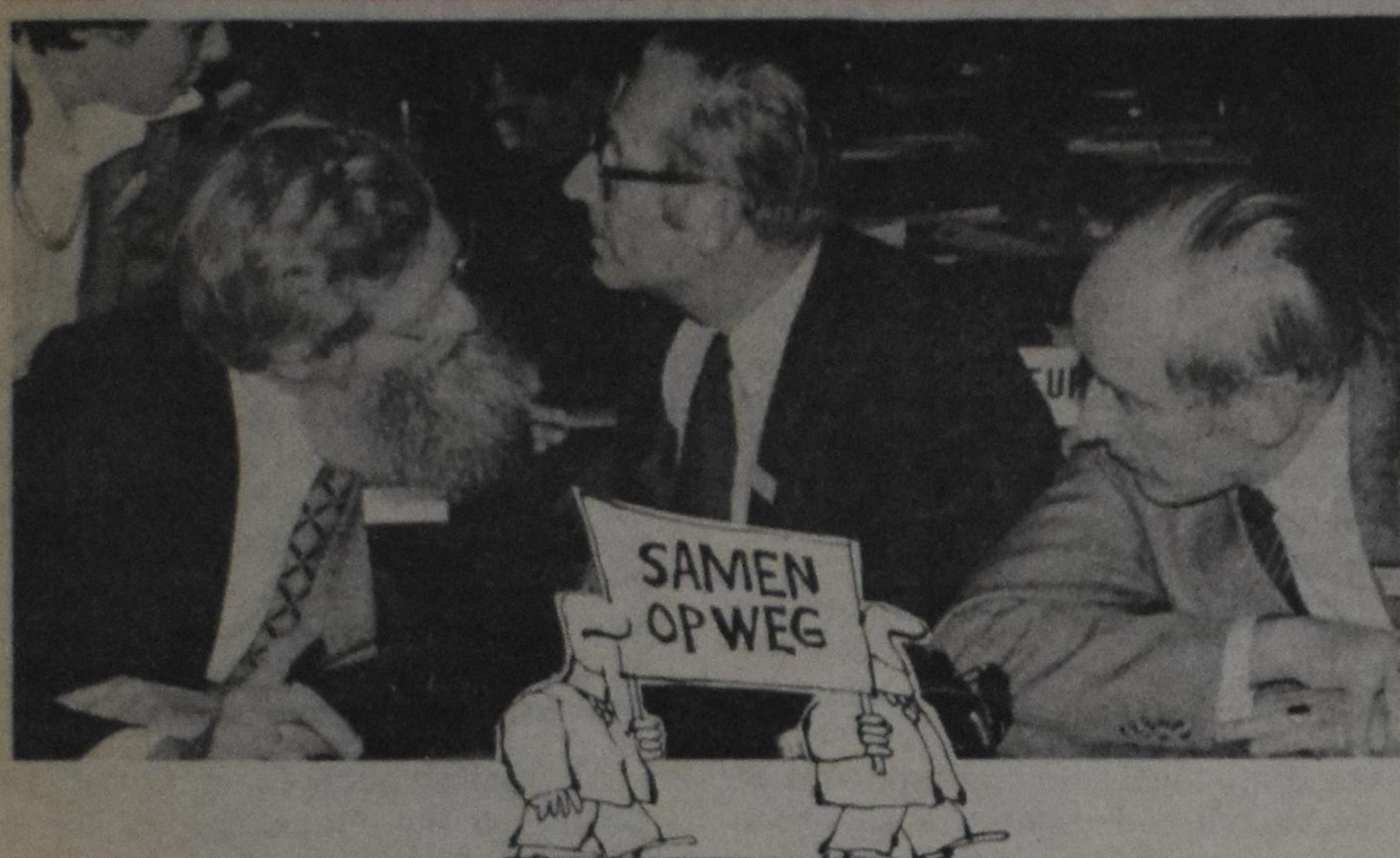


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# Calvinist

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January 7, 1983



The President of the Council of Deputies "Samen op Weg" Rev. D.N. Wouters (left) in conversation with fellow deputy Mr. J.C. van Halsema. In the middle, Dr. C.P. van Andel

## Two Dutch Reformed churches to unite in 1986

LUNTEREN, The Netherlands (RES News) — Exactly one century after Dr. Abraham Kuyper led a secession out of The Netherlands Reformed Church (Hervormde Kerk) in order to form, with an earlier secession group of 1834, the Reformed Churches in The Netherlands (GKN), the two churches are scheduled to declare that they are "in a state of union." This action, taken at a meeting of a "combi synod" of both churches here on November 18 brought to fruition the joint effort "Samen op Weg" (SOW, Together en route) to bring the two churches together.

The decision was not taken without heated debate, particularly from the side of the Hervormde Kerk. In this church the large, growing and sometimes noisy Gereformeerde Bond (GB, Reformed Alliance) declared itself resolutely against uniting with the GKN because of the alleged theological liberalism in the GKN. It was in protest to the liberalism in the Hervormde Kerk that Kuyper led his people out in 1886. It is the conservative wing of the same church that object to the church Kuyper founded.

The joint working group, (SOW), had proposed to the joint meeting that both churches agree to work for union, with a view to reaching a definite agreement on the tenets of the faith, and an ecclesiological consensus. On the basis of these agreements the two

churches would then have to declare that they are in a state of reunion.

The Moderamen of the Hervormde Kerk, knowing of the deep feelings of the GB in its midst made a strong plea not to be overly hasty but to postpone action. The effort, however, was shipwrecked in the discussion, and the decision to aim for union in the "magic year" of 1986 was taken by a large majority.

In the four remaining years a joint committee will seek to iron out existing differences between the two churches, such as the place of baptized (but unconfirmed) members in the church, the difference in the two church orders, the increasing multitude of people outside the church, and the collegial system of local church structure (more than one building under one council). In the intervening period the congregations of both churches will have opportunity to respond to the proposal for reunion. The next "combi synod" will take place in 1983.

In the meantime the process of de facto union between the Hervormde Kerk and the GKN has been progressing so that at present there are 325 local congregations where significant cooperation is already happening, ranging from pulpit exchanges to federated congregations. But very few if any congregations of the Reformed Alliance cooperate as yet with congregations of the Reformed Churches.

## Nestle attempts compliance with infant formula code

VALLEY FORGE, Pa. (EP) — The Board of International Ministries of the American Baptist Churches has received word of progress in the current boycott of Nestle products designed to affect changes in marketing policies of infant formula in overseas markets, according to American Baptist News Service. Edward Baer and Leah Margulies, co-directors of the Infant Formula Program of the

Interfaith Center on Corporate Responsibilities, declared, "Nestle has made a serious commitment towards implementing the WHO/UNICEF Code of Marketing." It was Nestle's non-compliance with this code which led to the widespread boycott of the company's products and affiliated companies in recent years.

Baer and Margulies reported that Nestle has now issued a new improved set of instructions to its field staff "to aid in the implementation" of its compliance. They also pointed to the establishment of an "Audit Commission" to monitor behaviour. The report also indicated that "High-level Nestle executives have begun a process of discussion with church representatives" and that "there are even signs that some of the U.S. companies might be willing to revise their policies and practices."

### This issue:

First in a series  
of missionary articles  
by Erik Schering

## Five hundred years ago Luther was born!

Bert Witvoet

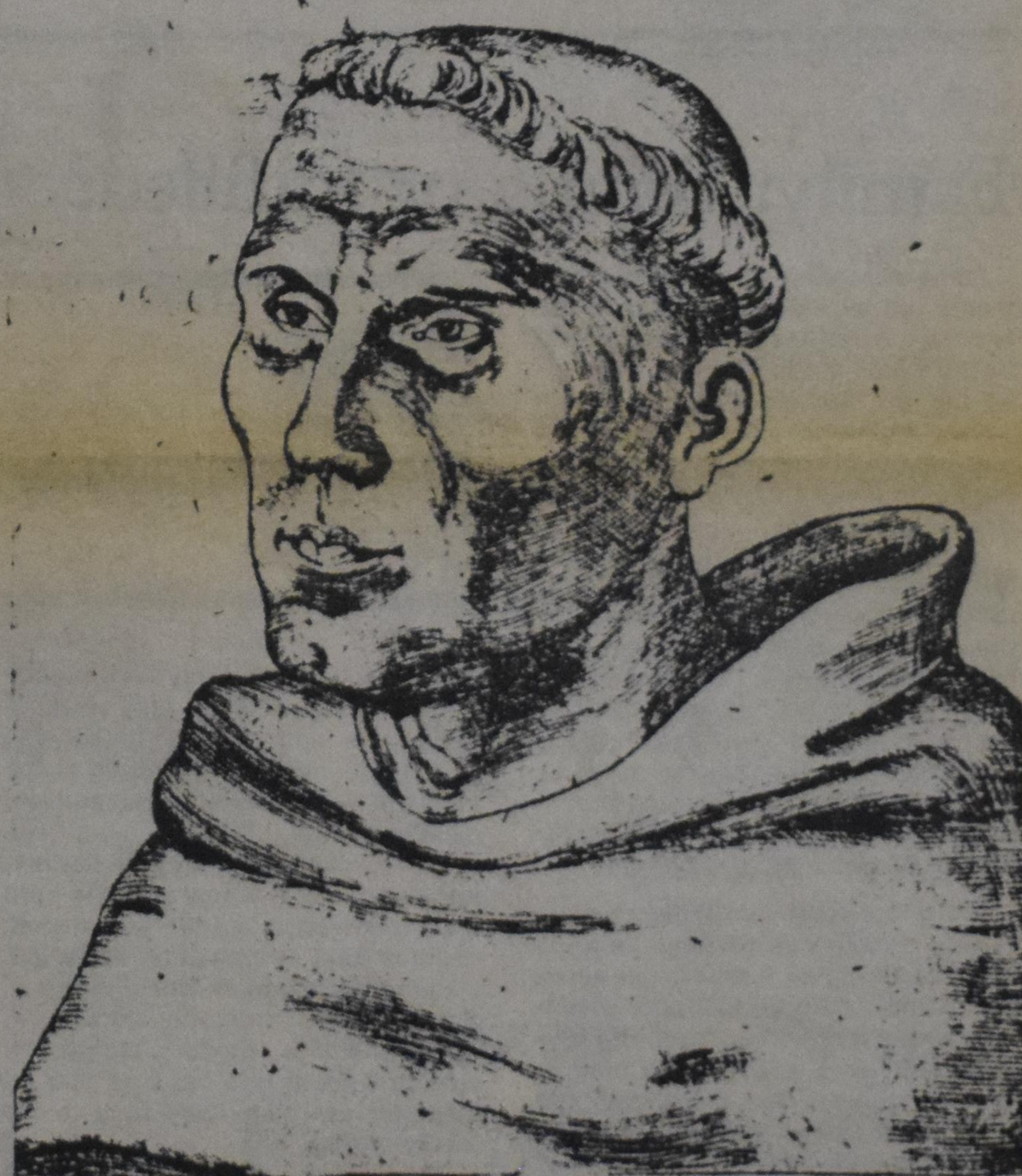
1983 is the year Protestant churches remember that Luther was born five centuries ago. Born November 10 in Eisleben (now East Germany) to Hans and Margarete (nee Ziegler) Luder (Ludher, Lutter, Leuther) he was named after the saint of the day, Martinus of Tours. The Luther family boasted nine or ten children.

Throughout the year events will commemorate the birth of this well-known and loved reformer. Luther more than any other reformer symbolizes the protest against abuses

within the Roman church. The story of the 95 theses and his profession "Here I stand, God help me. I cannot do otherwise" captured the imagination of millions over the centuries.

One of the more unusual occasions of the year is the planned visit of the Pope to a Lutheran church in Italy. Pope John Paul is expected to preach a sermon in this Protestant church, something no other pope has ever done before.

It is expected that Christian schools and churches will pay special attention to this event. No doubt, readers of C.C. will hear more about Martin Luther before the year is over.



Martin Luther, woodcut by Lucas Granach, 1520

## Anniversary of Luther's birth means more east-west contact

BERLIN (EP) — In the coming year of celebrations to commemorate the 500th anniversary of the birth of Martin Luther it is expected that contacts between Protestant churches in East and West Germany will be increased for the first time since the Berlin Wall was built in 1961. This was disclosed by representatives of the Federation of Protestant Churches in the German Democratic Republic (GDR) and its West German counterpart the Protestant Church in Germany (EKD) at a meeting in Berlin for editors dealing with church affairs.

According to the Luther committee of the Protestant Church in the GDR, the main emphasis of the planned

celebrations will be on personal contacts. Rev. Gottfried Zollmann of East Berlin, a spokesman of the committee, stated that the East German churches are not really interested in "visits by church representatives from West Germany with official visas, or in bus-loads of people" being constantly swept from attraction to attraction. The press spokesman of the EKD, Dietrich Sattler, Hanover, made a similar statement. He said that although the EKD had left the GDR the limelight for the Luther celebrations because the main locations connected with Luther are in what is now the GDR, the interpretation of the reformer as a figure in German history should remain a joint task of all Germans.



# Viewpoint

## Build our ramps, open our arms to the disabled

*"My grace is enough for you, for in weakness, power reaches perfection. And so I willingly boast of my weaknesses, that the power of Christ may rest upon me ... for when I am powerless, it is then that I am strong"*

2 Cor. 12:9-10.

Aside from a few ailments, you and I are relatively healthy. Why should we then be concerned with the fact that 1983 has been designated by the United Nations as being the Religious Year of Persons with Disabilities? Simply because you and I are religious beings.

The 1980s has been designated "a decade for disabled persons" and the special focus for 1983 is the church's responsibility.

I suppose that one could comment that we are all disabled by sin. Yet there are those among us who are specifically disabled by amputation, blindness, deafness, mental retarda-



Keith Knight

Editorial

tion, emotional stress of war, and spinal cord injury.

The United Nations declaration urges local congregations "to continue moving toward awareness of and accessibility for persons with various handicapping conditions, so that all may enter."

Our responsibilities as congregations go beyond building ramps for wheelchairs and installing earphones for those hard of hearing. It means more than a soft chair or a propped up pillow. It means a caring congregation, one which will embrace the disabled

person with love and communion of the saints.

You see, the United Nations may stress the need for access to churches "so that all may enter" and that should be recognized as a basic human right. But what happens when the disabled person has entered the sanctuary? Will that person witness the body of Christ around him or will he feel alone in worship?

That is where we as members of a given congregation can shine. We can talk to them, include them in conversation and in Sunday morning coffee. We can draw them into the programs of the church and perhaps even create new programs to meet their needs.

There are about 500 million disabled persons in the world, according to U.N. sources. Of those a mere drop in the proverbial bucket live within our Reformed community. Church school curriculum materials are especially designed to meet some of these needs. In some churches, specially trained

men and women "sign" the sermons for those who are deaf.

In reaching out to the community beyond the church building we should not forget this special ministry to the disabled. The question which we should ask as congregation should go beyond the one which would be asked by the U.N.: "Is our front door wide enough to allow the disabled to enter in?" As congregations we should also ask: "Are our arms open wide enough to accept them and care for them within the church community?"

As one united body of Christ we should be able to sing: "O for a thousand tongues to sing, My dear Redeemer's praise. The glories of my God and King, The triumphs of his grace!"

"Hear him, ye deaf; him praise, ye dumb (mute), Your loosened tongues employ; Ye blind, behold your Saviour come; And leap, ye lame, for joy!"

## Family: Failing or fulfilled?

Some absolutely astounding statements can be found in Report 29 on Marriage Guidelines, adopted in 1980 by the Synod of the Christian Reformed Church. The report, in which the effect of the coming of Christ on marriage and family is examined, leaves no doubt that we have a great deal of work to do.

God's creational intent in marriage, that "the two shall become one" (Gen. 2:24), was distorted. But, "now, in Christ God has created a genuine human community ... Christ and his body ... in which God actually fulfills the basic goal of marriage." Thus, marriage and family "are not the most important reality. What is more important is the family of God" (Report 29, *Acts of Synod*, 1980, pp. 470-471).

While the creational order of marriage and fidelity in marriage remain, now the Christian family must serve God's basic purpose to "both contribute to and find fulfillment in the new community created by Jesus Christ."

In the family of God, the Church, the unity of all things in Christ must be shown. We are "to manifest ahead of time what we will be in the future and what already is accomplished fact in Jesus Christ" (p. 470).

Consider some implications of the foregoing:

1. We must change our view of singleness. Report 29 emphatically states that one may choose or be called to marry or not to marry. "Christian single persons should be able to find in the body of Christ that community of fellowship which every human being needs for effective service and for personal fulfillment" (P. 471).

Do we really believe that? Single



Jan DeWaal

Guest Editorial

persons, to be sure, enjoy the company of other singles. They also need to experience family - commitment and community - with all members of the family of God, married or unmarried, male or female.

There will be no marriage in heaven, just living in community with the Lord and each other. And we are to manifest that now already, while still maintaining covenant and fidelity in marriage. We must be working at relating in love, support, caring (including a touch or a hug), so that all members can participate fully in the family of God.

This means living in community as the sexual beings we are, without being trapped into the world's view of sexuality. Are there dangers? Of course. However, I would suggest that either we are ignoring God's command to work at becoming what we already are in Christ, a unity, or else go off the deep end and rationalize our sexual affairs as Christian love or missionary activity!

2. The family of God must begin to function as an extended family. God never intended for us to live in the small, isolated nuclear units people have created in recent history. Some

day we will be one, big happy family, and we are to be working at that now.

Some churches have consciously worked to encourage this process in the family of God: (a) Cottage or cell groups are created in which members become a support to each other in all areas of life; (b) Family clustering brings together people of varying ages and marital status into a special relationship. While not living together, they do purposefully plan and work toward building commitment and community.

While these "experiments" at becoming what we are and shall be are at work, many of us who call ourselves the family of God seem to spend much of our time together looking at the backs of each others' heads!

3. We must end the false dichotomy between family and church. Sometimes we will say no to a church activity while a family commitment takes priority. That is because the very purpose of the family is to nurture and prepare people for the family of God. At other times, we will say no to a family involvement in favour of church commitment, because it is in the church that the family finds its fulfillment.

4. Our unity in Christ must be reflected in a more wholistic view of life in the family of God. Worship (and preaching) must involve us as spiritual, social, emotional, rational, physical beings. That does not mean smaltzy sentimentality or a religion dominated by psychology. Nor, on the other hand, must we be so cerebral, as if our spiritual "hearts" were located in our heads! Unity in Christ means integrated people; it means wholeness in a biblical sense.

In the family of God we must be working in such areas as marriage preparation and enrichment, sexuality, parenting, singleness, dealing with anger and conflict, that is, working at all aspects of living in community. And we must not, in the name of sphere sovereignty, chop people's lives up into little pieces and send them to all different institutions to meet various needs.

Report 29 says that the church must help each Christian marriage and family to achieve its God ordained purpose, and "promote a forgiving, sympathetic open church fellowship in which concern, compassion and help can be freely offered and freely received" (p. 481).

In Romans 8, God calls us to be groaning to become what we shall be. We must be concerned at the church's lack of progress in being "liberated from its bondage to decay and brought into the glorious freedom of the children of God" Where we, as the family of God, obey His command to work at becoming the unity that we are in Christ, there we will be equipped to obey His command to be busy turning the world upside down for Him.

*Jan DeWaal is a wife, mother and Christian Reformed Church member living in Edmonton, Alberta. She is Executive Director of the Personal Development Centre, an outreach of the Rio Terrace Community Moravian Church. The Centre, through educational programs and counselling services, seeks to "teach people to love themselves, love others, and love God with all honesty and contemporary relevance."*

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# Letters



William R. Rang

Skylights

## A second chance?

The question whether the Lord gives us a second chance in life is indeed a valid one. Just the other day I met an elderly brother who took both my hands and said, "I'm so glad to see you again. Guess what, the Lord is giving me another chance."

Not that he had not been a good father or a devoted husband. His had been the problem of narrow-mindedness. He had always been 'against it.' The things his children did, the way management ran the firm he worked for, the decisions of the consistory, the make-up of the congregation, and the Christian School. Against it. As he said it himself, he had grieved the Spirit.

Three years before his retirement he had a severe stroke. Now he looked upon it as a warning from the Lord. Hence his warm smile, his new, happy outlook. He was no longer negative. He had received a second chance.

But do we really get a second chance?

Some people do in a special way, as the Scriptures say. Jesus announced the Gospel of the Second Chance when He told the parable of the fig tree (Luke 13:6-10). You should read it again. Jesus is the Dresser and the Keeper of the vineyard and He offers to dig around the fruitless fig tree, water it, spread more fertilizer, although the Owner had judged that the tree should be cut down. Hopefully the tree would now start to produce fruits.

One thing Jesus did not tell us is when this extra care begins. Is it something we can notice? Do we feel strongly surrounded by His care and love so that we will start to produce the fruits that the Father desires?

In Hebrews 3, which quotes words of Psalm 95, I read something else. Today is the day of the Gospel of the Second Chance. "Today, if you will hear his voice." When I read my Bible I learn that it is a pleading voice, a loving voice. Jesus' voice.

I'm thinking again of my stroke-burdened brother. Yes, at times the Lord must use strong measures in order to make us respond to Him.

Yet your and my second chance is today, for we don't know about tomorrow. Life is like grass, you know.

## Job-sharing not possible

Referring to your article in *Calvinist Contact* of November 25, 1982, "Job-sharing: the 1980s alternative to unemployment", I would like to make some comments.

In theory you are right, but I am sorry to say, "only in theory". Job-sharing is, in my opinion, impossible. What really is wrong is the difference in wages and benefits paid for the same job with the same qualifications.

For example, a union carpenter is being paid nearly twice the amount as a non-union carpenter.

There are many employees making six or seven dollars an hour (in many cases even less), with hardly any benefits. Others receive good wages and benefits; getting paid in full or part for sickness, hospital coverage, dental care, OHIP, etc.

Private sickness insurance is so expensive, that it is impossible to pay for it by the individual worker. Do not count too easily on unemployment insurance in case of sickness, you might be unpleasantly surprised. Too many employers already use this sys-

tem in the form of laying off people and hiring them back as "part-time" workers, only to exclude them from benefits, even if they work a regular 40 hour work week. If all those underpaid and under-insured workers have to share their 40 hours with others, I cannot see how this will ever work out.

I take this opportunity to wish you all at Calvinist Contact, a Merry Christmas and a Happy New Year.

Bert Lievaart,  
Peterborough, Ont.

## Scientific explanations cause inflation

I am not versed in science, thank you, but I am still curious to learn which accepted scientific explanations Mr. Brouwer is alluding to in his review of *The Waters Above* (C.C. Nov. 26). In my 40 or so years of observation of scientific publications there seems to be a dazzling array of explanations, the next more bizarre than the one before, and

following each other with increasing speed, with only one thing in common; the next one always requires more time to really be true. Now that is what one would call inflation.

I hate to teach my children to take all that for gospel truth. Better to assume that Genesis is a little more than our scientists want us to believe. For a Christian there is not that much room

to tamper with God's word. But what a freedom we have on the basis of His revelation to explore His Creation.

Much more freedom, than in the straitjacket of the unbelievers with their fundamentalistic blind faith in believing that Genesis wasn't so!

Dirk Brinkman,  
Bowmanville, Ont.

## The unborn child

For many, many centuries people have been arrested and astonished by the words of Amos. When one reads Amos 1:13-14 for example, one comes across a reference to the ripping open of bellies of pregnant women.

Amos makes clear that God will not ignore such activity, but will send forth His judgment.

Today we receive increasing amounts of information about a more hidden but not less brutal way of killing, namely the aborting of children. This killing does not involve a soldier with his sword, but the highly sophisticated skills and tools of doctors and nurses.

The means are cruel. Through the injection of a saline solution, a child's life is slowly, like a worm and a fishhook, squeezed out of him or her. The human hunter has invaded the place where human life begins its development.

The question arises why?

Are we through a variety of means seeking to expand the borders of our earthly comfort? We kill the potential of human seed through birth control.

The results are clearly evident; there are empty places in our homes, schools and churches.

K. Mazereeuw,  
Mississauga, Ont.

## What did happen on the Volendam, May 1951?

In connection with the recollections of Ria Kroezen (Calvinist Contact, October 15, 1982) and what happened on the Volendam going to Canada, May 1951, I would like to make some corrections on the missing person.

She and her husband and two sons were going to another son who was already living in Canada.

Sunday, May 20, 1951, it was reported that a woman aged about 50 years was missing. After a complete check of the ship, they did not find her. A lady staying in the same room reported that the

missing woman fell sick at six o'clock in the morning and left the room to get some fresh air. That is the last they knew of her. I spoke with the grief-stricken husband more than once. They came from Germany.

The ship turned around and went back for three hours. So we lost six hours on the trip.

At the day closing, Rev. van Houten remember in prayer the grief-stricken family who had lost their wife and mother in this tragic manner on their way to Canada.

Andries Hofstede,  
Bowmanville, Ont.

"My Soul gives praise to the Lord, and my spirit rejoices in God my Saviour" (Luke 1:46-47).

Our warm wishes for a blessed and happy New Year.



**Albert Jagt**  
**Fuel Oils & Heating Service**  
Albert and Fenny and family.  
Waterdown, Ont.

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# Church

## A vision for the Reformed churches in Canada

Paul De Koekoek

Rev. Paul De Koekoek, who died in Seattle on November 13, 1982, at the age of 92 years served in the Christian Reformed Church from 1923 till his retirement in 1958.

He became the minister of the First (and then the only) Christian Reformed Church in Edmonton, Alberta in 1945. While he was there, the immigrants from The Netherlands began to arrive in ever increasing numbers. Many of them were of reformed confession and sought a church life in accordance with their conviction here.

Rev. De Koekoek was one of those who rose to the occasion. He was born in The Netherlands and as a young man, emigrated to the United States. When he felt called by the Lord to become a minister he completed his high school studies, went on to college and seminary and became a minister at the age of 33 in 1928.

How could he have envisioned that his most hectic and rewarding years were to be spent in western Canada? While he was in Edmonton (1945-1949) he received a call of the First Christian Reformed Church of Lynden, Washington to become Home Missionary among the immigrants. In order to retain his American citizenship he settled in Sumas, Washington in 1949. From there he worked tirelessly in the lower Fraser Valley, on Vancouver Island and in the Okanagan. For seven years he travelled back and forth, up and down this extensive territory, often preaching at two places more than 50 miles apart on the same day.

From Sumas he moved to Vancouver (Bethel), to Lynden, to Vernon. Churches were organized in all these areas, sixteen in all.

At an age when others begin to slow down, he gave the best of his strength, his experience and his love, open to every conceivable situation wherein immigrants might find themselves. He was a minister-elder-deacon in one person. His first wife, Lena, faithfully accompanied him.

Throughout these years he sought to bring together in the Christian Reformed Church immigrants from different churches in The Netherlands. He considered it unnecessary and unwise to transport old-world differences to the new land, although he did not always succeed, he never gave up his ideal. To a large extent his views and influence prevailed. Many churches in western Canada bear witness to the fruit of his labour. For this type of work he was uniquely endowed: he loved The Netherlands where he grew up, the United States where he matured and Canada where he ministered. He sought to unify wherever possible.

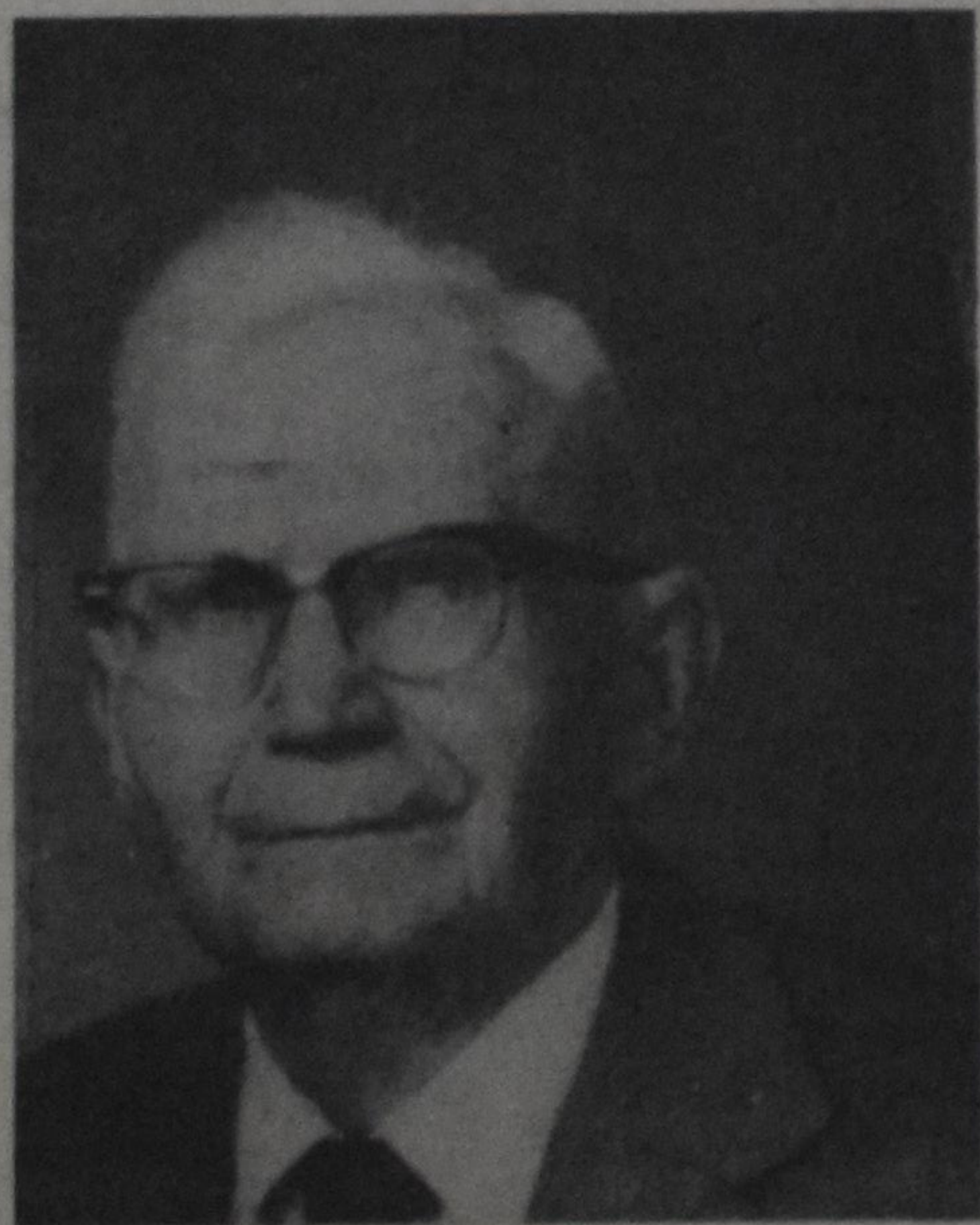
He wrote me about this vision before I immigrated to Canada. Later when we met, he proved to be that kind of man, who served the Lord with joy and who loved people. His articles in the *Canadian Calvinist* in the early years were helpful in instructing the immigrants in many ways.

I last met him a few months ago in Seattle, where he had spent many years with his second wife. He did not look his age. His mind was keen and he still sought to contribute to the well-being of the churches he had served. In March, 1982, he completed the memoirs of his work in Canada. Many churches will cherish the possession of a copy.

Rev. De Koekoek concluded his memoirs as follows: "May our Dutch-Canadian immigrant people always be conscious of their coming final move as pilgrims to the city of God, rooted in him who was preached by me in the gospel of our Saviour King, the Lord Jesus Christ, while gathering and organizing their emerging churches."

For Rev. Paul De Koekoek the time had also come for the final move. An accident took him suddenly from the side of his loved ones to the glory of his master. A memorial service was held for him in Seattle and the funeral service in Lynden. I had the privilege of speaking words of gratitude on behalf of the Christian Reformed people and churches of British Columbia. I am sure many of them will remember this minister, brother and friend, in grateful praise to the Lord.

(Rev.) Bastiaan Nederlof,  
Victoria, BC



Rev. Paul De Koekoek 1890-1982

## Mid-west deacons assist the Anishinabe Indians



The Canadian Midwest Deaconal Conference (CMDC) which comprises all the Chr. Ref. deacons in the area and other interested church members, meets twice a year, once in the spring and once in the fall. Member churches are Thunder Bay First, Thunder Bay Bethlehem, Emo, Brandon, Transcona, Kildonan, and Winnipeg, which generally take turns hosting the conference. We cannot go into great detail, of course, but some of the agenda items of the last held conference in Kildonan in May were: Rev. Groen on the topic "Deacons and Pastoral Care," a slide presentation by the CRWRC, a report on the status of refugee resettlement, and a business meeting. We generally have a guest speaker in addition to the Canadian representative of the CRWRC, Harry Veldstra, and the All Ontario Deaconal Conference (AODC), Peter Zwart. Our pastoral advisor presently is Rev. G. Nonnekes from Emo CRC.

One of the decisions made last year was to join the AODC which for many years has been involved in raising funds for overseas projects such as "Operation Manna."

The CRWRC approached our conference with a request to become involved in a project that would attempt to address the many and great difficulties our native peoples in our area face.

After about a year of ground work to iron out all the details we started a program known as "Anishinabe RESPECT," (or Rewarding Employment Skills Program Engaging Communal Tradition). CRWRC has contracted with our conference to fund the program on a declining scale for five years, meaning 100 per cent of program budget is the first, and 1/5 less each year thereafter. Our conference would then make up the difference on an increasing scale until we assume full funding. As local conference with very limited funds, we look to other agencies and the AODC to help us out as necessary. The entire program from humble beginnings, has grown considerably.

It was officially started at the beginning of 1982, at which time it had acquired rented facilities on Selkirk Avenue, Winnipeg, a program director and staff, a Mennonite Central Committee volunteer and a board of directors. Two of your deacons serve as board members, one of which is treasurer-secretary. It is legally incorporated, and in addition to deaconal funding, receives government funds.

Many difficulties have already been overcome, but many more remain. One of the basic rules the program maintains is that it can not address on individual's problems unless it includes his/her support structure; meaning the immediate family. Often that means a rather unconventional mixture of family or friends, something the staff has to accept for what it is, since it is vital to the participant's successful completion of the program. Thankfully, we are able to say that for those individuals and their families that so far completed their four months of counselling, studies and training experiences, have taken a giant step toward becoming respected, contributing members of this community.

If you wish to have more information regarding the concept or practical operation of this program, you may forward such a request by contacting your CMDC, c/o A. Siepmann, Box 17, Grp. 354, R.R.#3, Winnipeg, MB R3C 2E7.

It is God's grace that allowed us to come this far. We ask you to remember this program in your prayers.

The Executive of CMDC,  
Insert in Midwestern  
Chr. Ref. Church bulletins

## Youth and the church



On one evening the discussion at classis (BC) focussed on ministry to our youth. Everyone, particularly our youth (who had been invited) were beautifully represented and took active part in the discussion. It was felt by young and old, that the role of the family is central in guiding our young people and in fostering their growth in faith and commitment. Almost all suggested that consideration should be given to intermediate steps between baptism and profession of faith so our young people can finally take their places as responsible members of the covenant community. We didn't come to a recommendation how to implement solutions though.

Many of those present expressed the opinion that meaningful family devotions ought to be revitalized and that worship and fellowship in the church should strive to intergrate young and old so they feel part of it.

Gently but persistently it was noted that certain ecclesiastical ways and customs may not really meet people's needs. The question was raised whether we as church have clearly identified some of the needs of adolescents. It was felt that there is a shift away from the kind of uncritical acceptance of authority in the

past to adolescents now judging how capable parents, teachers, elders, preachers really are, and if they can serve as their models. If leaders demonstrate the love in Christ, there seems to be much more eager response.

Rev. P. Sluys,  
Salmon Arm (BC),  
Chr. Ref. Church

## Sunday school pointers

Dear Parents:

We are glad that you are sending your child to take part in the church education program. This is one small way in which you work towards fulfilling the vows which you took at your child's baptism.

Here are a few things we ask you to do to help us in your work:

- Make sure your child goes each time! This is a very necessary way of saying that you think his/her education is important.
- Call the teacher after one month and ask how your child takes part in the program and how he/she is behaving. Let your child know that you have called the teacher and have talked about the program with him/her. Call the teacher a few more times during the year, or possibly have a little chat after church on Sunday.
- Go over the lessons with your child at home. This again shows that you really care, and the repetition is very

valuable for your child's learning. To help you we suggest that you read the Sunday School paper for devotions at mealtime, ask your child about the class, look at the drawings or other work your child brings home, ask questions about the lessons and help in the learning of the memory work.

We would also like to mention at this time that the children's collection will be sent to our 4-year-old foster boy, Johannes Afework, sponsored by World Vision. This is a needy cause and it is good for the children to learn about such situations.

Yours in Christ,  
Mrs. Cobi VanderMeulen,  
SS Superintendent,  
Richmond (BC)  
Chr. Ref. Church

## Music volunteers?

Mrs. Joanne Jones, Activity Co-ordinator at Meadow Park Nursing Home, is asking the choirs and musical groups of the churches of Chatham to volunteer their time for a few nights during the year to cheer up the lives of the residents of Meadow Park. She writes, "Music, singing and entertainment, play a big part in everyone's lives, but especially so for senior citizens. This type of program offers a happy outlet for them."

First Ref. Church,  
Chatham, ON



# Community Report

## Thanks a thousand

Hans Uittenbosch

Your Christmas parcels to the seamen are all on board. Last year that was not the case. Thirty-seven of them ended up in the water as the ship on which they were lodged sank in a raging storm in mid-ocean. But the seamen lived to tell the story. God had favoured them especially. Not everyone makes it to the other side.

This is the twelfth year that so many people have supported this project of distributing Christmas parcels. In some churches it has become a congregational project, involving everyone as a letter attached to one box full of parcels let us know:

is a bit of a puzzle to sort out.

And then there is my letter: the Christmas sermonette. Each one different and geared to the particular ship which receives it.

I am aware that at Christmas they all sit down for a special, festive dinner, usually in one diningroom. It is here that the Captain must speak 'a few words' befitting the occasion. But most captains have not had training 'to speak a few words' on solemn occasions.

So that's where my letter comes in, as I suggest he read 'the few words' of my Christmasgreeting.

In that greeting I explain the presence of your gifts and

but in fact from time to time even pray for them.

That in itself is a good business. If more people would think more of each other and pray more for each other this world would be a better place to live in.

And then I explain what Christmas means to us. For people who do not know the God of the Scriptures that is not an easy matter to grasp. That the Almighty, the Everlasting Creator of Heaven and Earth, should narrow Himself down to the size of us creatures and be born on earth in a place clearly identifiable on the National Geographic world-map, is totally beyond comprehension.

I share their perplexity, but I'll let them know that I have found answers. And my answers have come precisely from that very book I have enclosed with your parcel: The Scriptures. So I refer them to St. Luke 2 where in eight simple statements the entire, most overwhelming salvation of man is placed before us. I say to them: Run by St. Matthew 1, 2, and 3. And do not forget John 1. And if you wish to know more about this Jesus Christ take yourself through the entire Gospel. So, as your gifts together with a copy of the Scriptures and your quiet testimony set a somewhat different tone at their Christmas celebration, the Spirit of God speaks to their hearts.

See if it isn't true when you read this letter from a Korean Captain, a man who has (or is it: had?) no religion, yet is a highly sensitive person, who spoke Japanese even better than Korean, as he had had his schooling in Japan:



Dear Sirs:

I, Master of m.v. "KIYO", Captain Kim Ik Han deeply appreciated to your kindness for christmas presents. We arrived at Leixoes, Portugal, and had the christmas eve at there. I gave to all crew the presents which you gave me at Montreal. Of cause, I kept the presents boxes as it was, didn't opened myself, before christmas as you advises. When they receipt it at christmas eve, all crew surprised for beautiful box to each others, and many kind of precious, necessary goods for them.

But, your presents were 21 boxes only for 22 crew, and I couldn't had your present.

I had received new Testament in Japanese and I had read on board all.

This is a big event in my history, because it's first time for me. I was impressed deeply by the bible, and my brainwork will be effected by it very much.

So I would say to you "Thank you very much"...

Always we had a glumly christmas, but we had a delightful christmas on 24th december, and it was first time receiving christmas presents.

All crew had a quiet night and listened history of christmas by me.

I said to crew: "Now I give you a good christmas-presents for minister of the Chaplain in Montreal, Canada" and explained about history of christmas, and told them about that. All crew listened to my speak devoutly. My speech was done very smoothly and very good unusually, just like you coaching from my back. We had a good and significant christmas eve. Therefore, I think, I will never forget your kindness everlastingly on future christmas, and all crew will be same to me.

Thank you very much,

Yours respectfully,

Some 1,000 seamen may not be as articulate but I know they think the same way.

The Rev. H. Uittenbosch is Montreal Harbour Chaplain for The Christian Reformed Church.

"We are happy to be able to send you 81 Christmas parcels for the seamen. This year we had everyone from 9 to 90 years of age involved. It was very exciting and very rewarding.

"The Calvinettes made the seamen, this year, part of their Mission project. The girls sold gifts and cards from a catalogue and part of their profits - \$150.00 - was given to our Mission Circle group. With this money we were able to put together 25 parcels.

"The other 56 parcels come from our church members. We again had a coffee-social to which everyone was invited to bring their gifts. Many of our senior members, including the residents of Shalom Manor, our local Christian Reformed home for the aged, helped by knitting scarves, socks and toques...

"I had the privilege of talking to the Calvinettes twice. The first time I tried to explain a bit of the work you do and how the parcels assist in your ministry. The second occasion I showed them what goes into the parcels we send you...

"It was a great experience and I am assured of helpers for next year...."

Mrs. Janny Beck,  
Grimsby, Ontario

Your parcels are accompanied by a copy of the New Testament in the language of each recipient on board. As there are sometimes as many as thirteen or fourteen different nationalities on board this

I suggest that they value the thought behind it more than the content within. I remind them that it shows that there are people on land, besides their own families, who not only think of the people at sea,

## CCG meets with observers

In its regular fall meeting the Committee for Contact with the Government, a committee to the Council of Christian Reformed Churches in Canada, struggled with issues raised both inside and outside of the Christian Reformed church.

The committee agreed to make further contact with the government on several specific issues, such as a letter asking how the rights of native people will be treated in the forthcoming federal-provincial conference. Providing room for religious broadcasting in Canada, fair treatment for Christian educational institutions in Ontario, and new prison policies, including the role of chaplains, are all ongoing projects of the committee. Reductions in refugee support and assistance for third world countries were questioned.

A highlight of this session was a meeting with the observers appointed to a number of inter-church taskforces. The committee was asked by council to work with the observers between full council meetings. It was encouraging to hear the observers speak about

the opportunities they have to contribute from a Reformed perspective to the ongoing work of the taskforces.

It also became evident that the observers have a lot of information which may be of interest to our church members, especially reports from fellow Christians in Central America and from the native people in Canada's north, information we don't get from our regular news media. As Mr. John Brouwer, observer on the Inter-church Taskforce on Human Rights in Latin America said, "we need to find ways to let every church member know what is happening to fellow Christians in Guatemala and El Salvador."

Various concerns about the work of the taskforces were discussed. The observers will make a final report directly to the council meeting next fall.

The committee was encouraged by the number of responses it received to the proposed comprehensive submission, appendix H. Most responses were supportive and made constructive suggestions which are being considered in the revision of the work. There

were also some negative responses. The submission will not be sent until it has undergone extensive revision. Meanwhile the committee will continue to act on matters within its mandate as the opportunities arise. The committee would like to meet or correspond with any groups or individuals who have questions about our work so that together we can struggle with the question of how to prophetically bring the Good News to bear on the public issues in Canada today.

Government responses to the committee's letters regarding lotteries indicate that we need to have more research done in this area if we are to present an effective witness. If anyone is interested in helping address this subject, please contact Rev. Arie Van Eek in the offices of the CCRCC.

A subcommittee to consider further action on the issue of abortions was also appointed.

The committee will meet again in March in preparation for the full council meeting next fall.

Kathy Vandergrift,  
Vice-chairman CCG

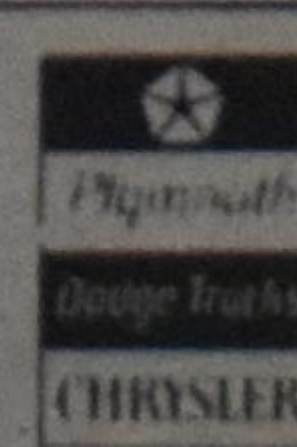
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# News - International



## U.S. elections and the troubled economy (2)

James Skillen

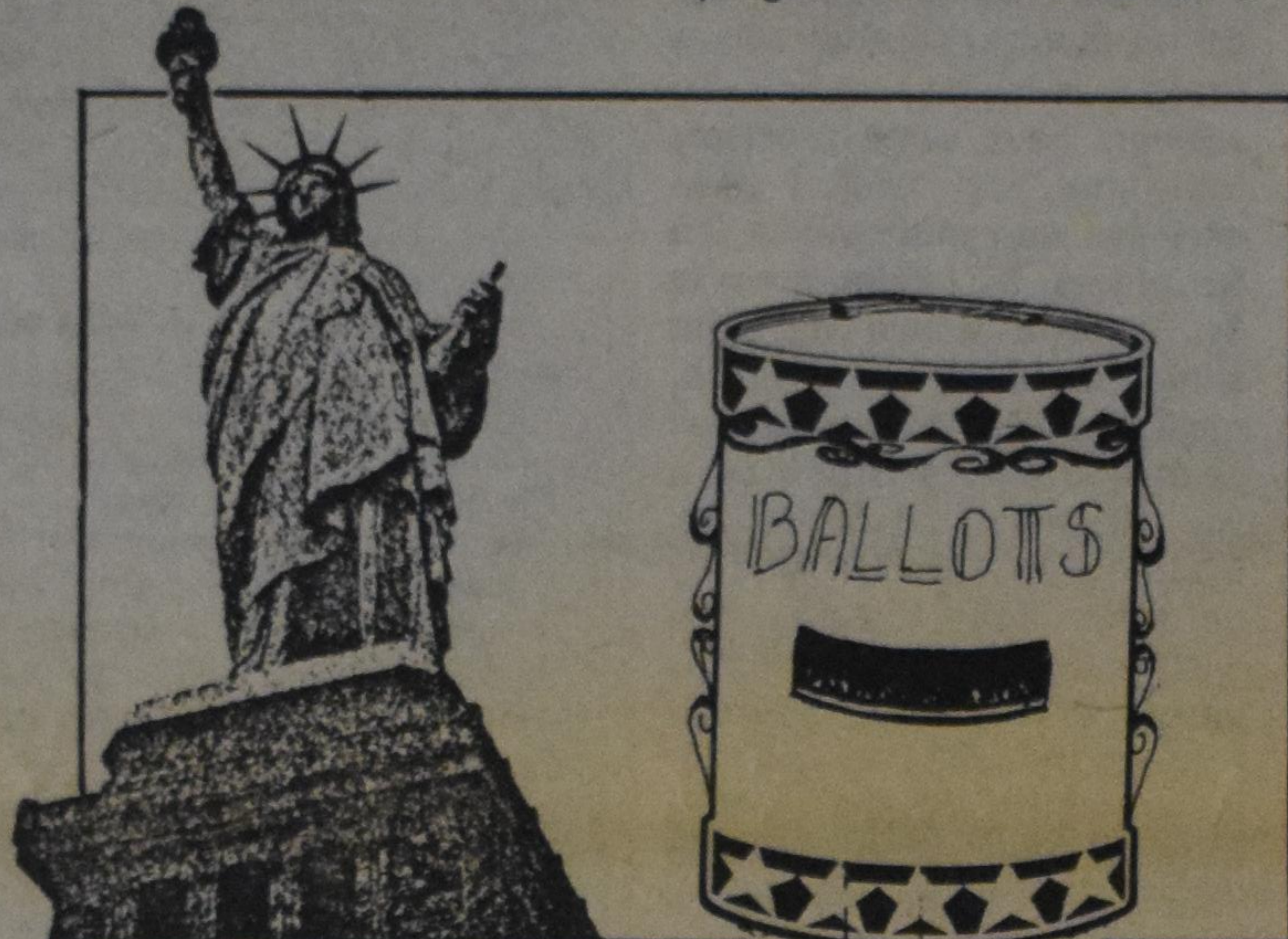
Those who ran as challengers to the President's program did not win overwhelming victories because in many respects they did not show how the moment of truth in Reaganomics can fit into some other program which is more equitable and fair. To shout that unemployment must come down and that social security must be saved is not the same as showing how it will be done with a balanced budget and a revived economy.

What we need in America today is, in fact, something that neither party is offering. Wise and strong government must exist at federal, state, and local levels using as many supports, controls, and regulations as necessary to ensure safety in food and drugs, good education, social security, crime protection, good roads and public transportation, environmental protection, national security, and so forth. But instead of thinking that there is some magical way to gain all of this through either private economic growth alone or through more government spending alone, we need to advocate government policies that recognize America's limited role in the world and that grant much greater responsibility at home to families, schools, workers, small businesses, churches, non-

public social service agencies, and other institutions and associations. These *non-public* entities are *not* smaller and lower levels of government but human communities and enterprises which care for people, produce goods and services, and participate in shaping the towns and states in which they live. It is not just tax money that government should return to individuals, but responsibility. And responsibility belongs to more than investors and wealthy business people.

Of course, to expect government to face this challenge is to expect that citizens will take

takes us back to the November election, because it is clear that our present electoral system is not set up to handle this challenge. Parties don't offer programs to the electorate; individual candidates merely give some general hints about what they will do. Individual candidates spend hundreds of thousands and millions of dollars to run their own campaigns which may or may not be related to the campaigns and promises of other candidates. Thousands of individual representatives end up in Washington and state capitals after an election and no one knows whether any coherent program will come out of all



this challenge to government by electing a new breed of representatives. And this

their haggling and negotiating.

For a sustainable future we need strong parties that will offer broad, coherent programs to the voters so they can choose candidates who will work together with all the other candidates belonging to that party. We need political parties that will put forward teams of candidates, all of whom can be counted on to support their party's legislative program which shows the connections between spending and taxing plans, between domestic and foreign policies, between state and federal programs, between short-term and long-range legislation.

Our troubled economy will not take care of itself once interest rates come down or once unemployment begins to decline slightly. It will take much more than that. Poverty at home and abroad; competition among giant corporations as well as among states; environmental and resource limits on a global scale; arms races that are in conflict with most economic plans - all of these and more require strong and visionary governance at the lowest and highest levels in a coordinated fashion. Our electoral and party systems must change drastically to allow citizens to meet the challenges of today and tomorrow.

Dr. James Skillen is the Executive Director of the Association for Public Justice.

### On File

#### Military Report urges freeze

This past April, the House of Commons Standing Committee's Report on Security and Disarmament was tabled in the Commons. Six members of Parliament, from all three political parties, dissented from the Committee's Report and submitted, "Security and Disarmament: A Minority Report."

The six authors of the Minority Report are (Pauline Jewett, M.P. for the New Westminster-Coquitlam; Walter McLean, M.P. for Waterloo; Paul McRae, M.P. for Thunder Bay-Atikokan; Terry Sargeant, M.P. for Selkirk-Interlake; Douglas Roche, M.P. for Edmonton south, and; Bob Ogle, M.P. for Saskatoon East.

The Minority Report, besides containing an overview of the world situation, outlines a number of proposals for Canadian action which the authors believe are "realistic, strong initiatives Canada could take to halt the headlong race to oblivion."

"Security today demands more than the acquisition of arms. One of the paradoxes of the modern world is that, although defence is necessary, the arms race itself is a threat to security. It is no longer enough to keep the peace; peace must be vigorously waged."

"In a world so divided and dangerous, the primary object of Canadian foreign policy must be the building of conditions for peace."

The Report states that Canada should continue to press for the adoption of a 'Strategy of Suffocation' which includes a comprehensive test ban on the development of nuclear explosives, and agreements to stop the production of fissionable weapons materials, to end the flight-testing of all new strategic delivery vehicles, and to limit and then progressively reduce military spending on nuclear arms.

"We do not accept the argument that a freeze (on nuclear weapons) would be impractical because there is an imbalance in tactical nuclear forces in Europe," states the Report. "What is the real effect of imbalance when both sides already possess the weaponry to destroy each other several times over? It is not unilateral disarmament that is being asked for. Rather, a practical policy is to promote mutual, balanced and verifiable disarmament by first of all freezing further growth."

"The Canadian government should deny the United States permission to test the new Cruise Missile system in Canada ... by allowing tests of new nuclear weapons delivery vehicles, such as the Cruise Missile, which is patently attack-oriented, Canada risks its credibility as a voice for peace."

"Canada should press all nations to pledge never to be the first to use nuclear weapons. Such a stated policy would make it clear to all nations that their territories and peoples are safe from nuclear attack unless they use their own nuclear weapons first. This is one initiative that could be taken with a great increase in global security."

"Canada should pledge that it will devote one-tenth of 1 per cent (\$7 million) of its defence budget to disarmament efforts... Although Canada now has an Ambassador for Disarmament, the issue is still given a very low priority and a budget of only \$150,000. Yet Canada's defence budget of \$5.9 billion will be increased by 19 per cent this year."

"We believe the question before Canada - and all mankind is clear. What is more important: adding to the danger of the arms race or building future security by comprehensive disarmament measures? We have made our choice. We condemn the continued arms race."

Strong words and concrete proposals. A stand which needs to be heard, considered, and to my mind, implemented.

Not everyone agrees. Let's continue to use our newspapers and public forums to discuss these important issues, and thereby also learn from one another.

Wally VandeKleut

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## Mayor Bouwers wants to improve quality of life

Peter van Bruinessen

November 8th was a tense, but very exciting and rewarding day for Albert Bouwers and his family. Albert, Gertie and their three children are members of Calvary Christian Reformed Church of Ottawa (East).

Albert, a 39-year-old real estate salesman who ran for Mayor of Osgoode Township, won with a "landslide" victory. He received 869 votes more than his three opponents combined.

Victory is not quite new to Albert, who first ran for councillor in 1974. His 1974 campaign literature contains the following: I am proud of my Dutch background, but grateful and proud of being a Canadian citizen and part of this great country. I am a member of the Christian Reformed Church and believe that the Bible is my guide on how to live.

On this platform he was elected, and after serving two years in office, was elected by

acclamation as reeve (the title Mayor was not used until 1982) in 1976, 1978 and 1980. As Mayor of Osgoode, Albert automatically has a seat on the Ottawa-Carleton regional council, and was elected to their executive body.

A few glimpses of his activity in Osgoode Council will highlight his thinking:

Council meetings are opened with the following prayer: Almighty God, without whom nothing is strong, nothing is holy, give us your Spirit of wisdom that we may plan wisely and govern justly; help us to be sensitive to the needs of each part of this municipality, yet save us from sectionalism in diversity, create in us the unity which is necessary for sound progress and responsible action that your will for your people may be achieved now and always. Amen.

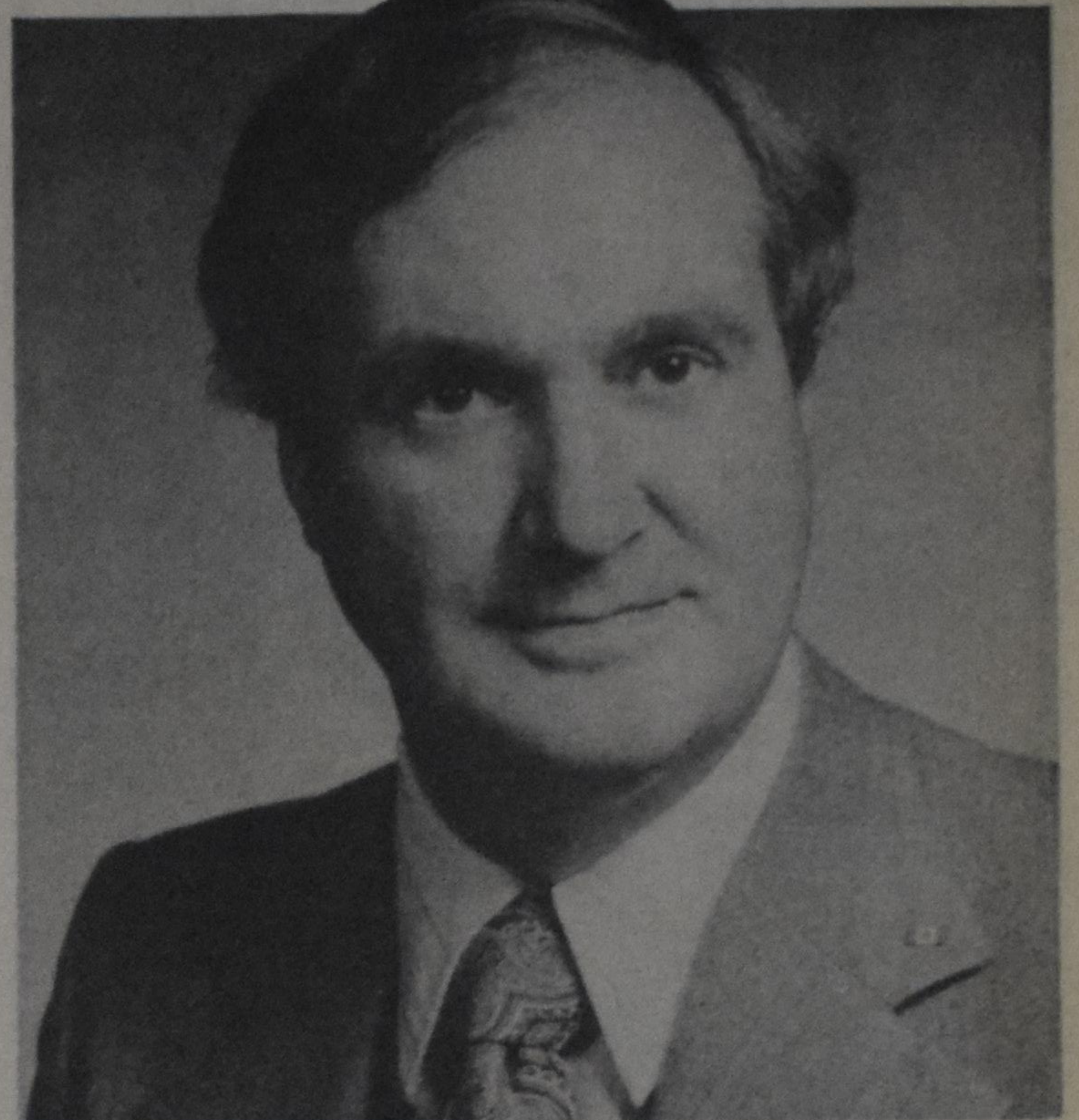
The closing words from his inaugural speech in 1980: Let me use these words of John Diefenbaker's: "I am a Canadian, a free Canadian, free to speak without fear, free to

worship God in my own way, free to stand for what is right, free to oppose what I believe is wrong." This I believe.

Finally, a few words from his speech at the 1982 "All Candidates" meeting: Ladies and Gentlemen: I make only one promise - that I will continue to work hard on your behalf to the best of my abilities. My personal motto is: I am number three - God comes first, my family and community are second, I am third.

Obviously, the people in Osgoode Township decided that this is the sort of Government they wanted.

Albert Bouwers was 12 years old when his parents emigrated to Canada from Holland. He grew up on a farm near Brockville and worked for the St. Lawrence Seaway and on construction jobs before starting a farm machinery business. He has now turned that business over to his younger brother and concentrates on his real estate business.



Art Bouwers, proud to be a Dutch-Canadian mayor

Mr. Bouwer's aspirations for the township include: senior citizens accommodation, renovation of the town

hall, updating of maintenance equipment, fiscal restraint and a general emphasis on the quality of life.

## Schinkel is top man in Essex

Bert Witvoet

Gerry Schinkel of Essex, Ontario, operates a meat market with his brother. He takes orders of beef, pork, you name it, when he is not called to the phone by someone who wonders where her welfare cheque is this month or how come major road construction on Talbot and Victoria Streets are taking so long?

The reason why people phone him or stop him on the street is that Gerry is the Mayor of Essex. He was recently re-elected for his second term by a 387 vote majority out of a total count of 2473.

Essex is not a large town, claiming a population of 6250. That's why being mayor is not a full-time occupation for Gerry. He has to squeeze town business into his daily work schedule. He may stop at the town hall for an hour or two in the morning before going to the meat market. Or he may spend evening time on meetings and consultations.

There is very little industry



Gerry Schinkel, mayor and slayer of Essex

in Essex. Actually it is a bedroom community, with a large segment of the population finding employment in the automotive industry in

Windsor. Apart from a Pepsi plant, a Weston Bakery and some machine shops there is very little going on in Essex at the industrial level. That's

why a major plank in Mayor Schinkel's platform was "Industrial and commercial development."

"Before industries will locate in Essex, the town needs sanitary sewers," he pointed out. Schinkel's opponent argued that because of the difficult economic times, which have hurt, especially the automotive industry areas, the work on the sewers should be delayed.

Not so, argued Gerry Schinkel. And his campaign slogan echoed "Keep Essex Moving Forward." His side of the discussion won.

Mayor Schinkel feels that part of the reason for his win is his record as a businessman and community person, as well as a first-time mayor. "The first election was a vote of confidence; the second one is my reportcard," he commented.

Gerry Schinkel is proud of his Dutch heritage. When asked whether his ethnic background was a factor in the elections, he answered, "It did not give support nor take it

away. A few people have suggested that I am partial to the Dutch, that you need to wear wooden shoes in Essex to get anything done, but that's not so. If a Dutch contractor gets a job, it's because he deserves it."

According to Schinkel there were no real issues that required a particular Christian world and life view. "I am recognized as a Christian, as a person who goes to church with his family," he said quietly.

For veteran readers of *Calvinist Contact* it may be of interest to know that Gerry is the son of Teunis Schinkel, who used to write the Dutch column "Mannenpraat."

Another item of interest is that Gerry Schinkel will be leading Essex during its centennial celebrations this year.

May the love of God  
fill your heart  
and light your way  
in this new year  
1983.



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# Education

## Chalkmarks



### Interdenominational effort in education

A total of 267 students attend Vancouver Christian School at elementary and secondary levels. They hail from 70 different congregations; Reformed: 48; Baptist: 32; Pentecostal: 26; Mennonite: 20; Chapels: 13; Salvation Army: 7. Also included, notes the school's winter newsletter, are Evangelical, United, Community, Lutheran, Anglican, Church of Christ, Roman Catholic, and three non-churched families. Ecumenicity in education.

### Extracurricular activities of a different sort

Students who love to argue should consider developing their skill somewhat further, to improve their style and give it some class. The advice to them is not to be more bellicose or obstreperous, but to join the provincial debating union, or rather to have their school join the provincial union so that they and other students at their school can debate (argue in an organized fashion about a specific topic for a given length of time) on any number of topics. The Ontario Student Debating Union is a legally incorporated non-profit association of Ontario secondary schools that has been providing "a forum for students to research, understand, and debate the many national, international and moral issues of the day," according to its president Donald Schurr. "By debating not only serious topics, such as Canada's responsibility to Third World nations, but also lighter concerns such as the cultural contributions of the Beatles to western civilization, students develop verbal fluency, mental discipline and research skills," notes the recent quarterly "Education Ontario", of the Ontario Ministry of Education. Argument with class, one might say. Schools interested in joining provincial debating unions for their students should investigate the matter with their own ministries. For Ontario the address is: OSDU, 48 Amberjack Blvd., Scarborough, ON M1H 2J3 and the fee per school is \$25. Other students who are not interested in this particular educational activity, might consider getting involved in chess competition, another opportunity for meeting of minds. Some students at Hamilton Chr. High have been involved in chess games with teacher Ed Top. But perhaps there are other students across the land who might want to meet their match at the game. Contact Peter Layer at this paper (99 Niagara St., St. Catharines, ON L2R 4L3) if you want to get involved. He may be able to organize a national competition. Teachers, give education a boost, and make your students aware of these opportunities.

### Career day stressed vocational options

Students at Beacon Christian High School in St. Catharines, Ont., recently spent a day considering options for the future. The school held a career day in which it invited men and women from two dozen different career areas to the school to describe the nature of their work.

The gymnasium was filled with displays from various professions and institutions, and the students were able to browse through materials and ask questions of those who represented the wide range of careers.

Areas represented included law, accounting, hair-dressing missions, psychology/psychiatry, jewelry, travel, pharmacy, banking, journalism, horticulture, automobile manufacturing, computer technology, the ministry, the Canadian Armed forces, and the police.

Representatives from Redeemer College, Dordt College, Niagara College of Applied Arts and Technology, and St. Catharines Business College were present to answer questions. There were information tables with pamphlets from Calvin College, and a host of Ontario colleges and universities.

The gymnasium was filled with displays from various professions and institutions, and the students were able to browse through materials and ask questions of those who represented the wide range of careers.

## King's to co-sponsor extension course

The King's College plans to co-sponsor a popular, non-credit course entitled "Issues in Christian Living" to be held in Edmonton eight consecutive Thursday evenings, January 13 to March 3, 1983.

The series will be offered jointly with St. Stephen's College, a United Church college located on the University of Alberta campus. Resource leaders for the series have been recruited from the staff and faculty of both institutions.

The course will explore some of the contemporary issues faced by Christians today, providing a forum for discussion among Christians of various denominations.

The opening lecture will deal with the context within which Christians study the issues of contemporary life. Entitled "Faith Issues Today," the presentation will deal with the biblical, theological, and psychological beliefs that lead to study the issues in Christian living.

After the context has been examined, the participants will look at specific problem areas of the Christian life.

The final evening will attempt to pull together insights from the presentations and discussions

of the previous evenings.

"Issues in Christian Living" will be held in St. Stephen's College (8830 - 112 St., Edmonton) Thursday evenings from January 13 to March 3 at 7:30 p.m. The fee is \$40. To register, call The King's College at 428-0727.

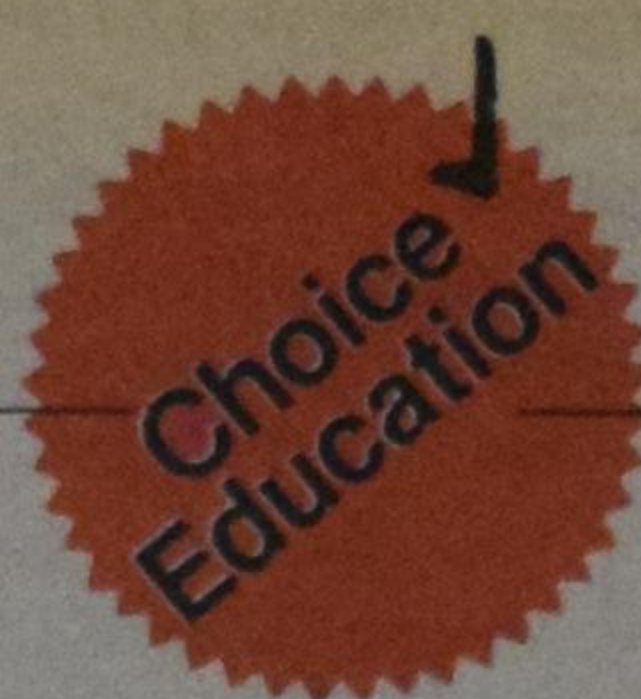
### The Institute

Besides its regular courses the Institute (ICS) in Toronto will be presenting a number of speakers and conferences the first half of this year. On January 28, 29 and 30 the "Discovery '83" conference will be held at the school for students "who want to bring their Christian faith alive in their studies and vocational goals." Theme of the conference is: "A Christian analysis of contemporary society and scholarship ...." Workshops will be offered. On February 9, 10, and 11 Dr. Rosemary Ruether will lecture on "Women's Experience and Christian Thought," at 3 p.m. each day. Dr. Nicholas Wolterstorff of Calvin College will present lectures on "The Calvinist Vision," "The Structure of the Modern World," "Liberation Theology and Contemporary Dutch Reformed Thought," "World Poverty,"

"Urban Ugliness and Aesthetics," and "Nationalism" on February 25 and 26 as well as on March 11 and 12. A week long conference featuring Dr. Anthony Cramp, Professor of Economics at Cambridge University in England, will take place from June 27 to July 2 at the Institute and will focus on economics in a Christian perspective. Further information such as times and costs are available from the ICS, 229 College St., Toronto, ON M5T 1R4; tel: (416) 979-2331.

### Redeemer College

Redeemer will continue to offer its two evening courses at the college. Dr. John Bolt will be conducting a course entitled: "Introduction to the New Testament" and Dr. Theodore Plantinga will teach a course entitled "Introduction to Philosophy." Courses begin on January 6 and will run for 13 weeks. Cost is \$398 for college credit or \$199 for an audit basis. Grants towards course fees are available for students belonging to supporting churches. Contact Arend Kersten at the Students Affairs Office at Redeemer College, 467 Beach Blvd., Hamilton, ON L8H 6W8; tel: (416) 549-8024 for further information.



## Ontario Association of Alternative and Independent Schools

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*Universal Declaration of Human Rights, 1948*

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## Johan Tangelder

### Sects and Cults

Astrology [c]

#### 4. History of Astrology

Astrology has its roots in ancient Mesopotamia. Astronomy (exploration of the stars) and astrology were a single science. At some time before 7th century B.C. wise men thought that they had found correspondence between things in heaven and things on earth. What happens on earth is a reflection of events in heaven.

As W. Brede Kristensen states: "There is parallelism between heaven and earth; the heavenly bodies, the planets, guide the earthly events and God guides the heavenly bodies." Man was very much regarded as a small part of the cosmic family. Horoscopes were not cast for the personal lives of individuals. They were only cast for kings, the rulers of nations. Every ruler had his own staff of astrologers.

Astrological documents have been found dating back to the times of Ashurbanipal King of Assyria (668-633 B.C.) Thus a priest writes to him: "The planet Venus is approaching the constellation Virgo. The appearance of the planet Mercury is near. Great wrath will come."

The Greeks and the Romans adopted astrology almost as a substitute religion. It was from this time onward that astrologers offered horoscopes for individuals. In the days of the Roman empire every important personage had his own stars. But not everyone was a believer. The Roman poet Ennius is quoted as saying: "Horoscopes are one drachme, and are one drachme too many." Jews and Christians strongly resisted the faith in the stars.

St. Augustine spoke and wrote against astrology. He referred to it as "the craziest delusion of mankind." He even burnt astrological books. In the Middle Ages, Europe was in the grip of astrological influences. The politicians of Europe, Kings and Popes were largely controlled by astrology. Pope Paul II (1464-1471) was accused by the cardinal of Padua of continued involvement in astrology. Was it not sufficient, the pope was told, that he, as cardinal was infected by this dangerous astrology? Does he have to go on and make a mockery of the office of chief shepherd? Martin Luther called astrology a "shabby art." But medical doctors watched the place of the stars when they prepared their herbs.

The brilliant scientist Johann Kepler (1571-1630) was engaged in astrology against his wishes. He had to be a practitioner as his emperor's superstitious nature demanded it. His famous statement is: "Astronomy is the wise mother and astrology is her whoring little daughter, sell-

ing herself to any and every client willing and able to pay so as to maintain her wise mother alive." After the Reformation there was a decline in the practice of astrology. It didn't get revived again until the early 20th century.

#### 5. Critique

##### a. Astrology is unscientific

Our world has yet to find scientists who believe in astrology. They have denounced it as a superstition. Recently 186 leading scientists signed a statement condemning astrology in no uncertain terms. It said in part: "Those who wish to believe in astrology should realize that there is no scientific foundation for its tenets ... We are especially disturbed by the continued unethical dissemination of astrological charts, forecasts, and horoscopes by the media and by otherwise reputable newspapers, magazines, and book publishers ... The time has come to challenge directly, and forcefully, the pretentious claims of astrological charlatans." This statement was drafted by Bart Kok, former president of the American Astronomical Society.

##### b. Astrology is fatalistic

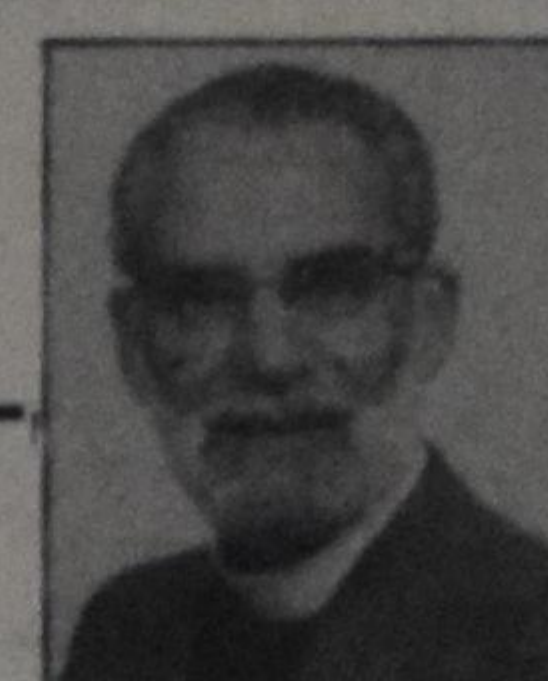
Astrology has replaced God's will with the purely mechanical motions of heavenly bodies. Man can only resign to his fate. He has no free will. Man has no control over his own destiny. He is without choice. He is a powerless creature who drifts alone on the river of fate. What is written in the stars determines the future. How different from our Lord's exhortation: "Do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own" (Matth. 6:34 N.I.V.).

##### c. Astrology and the Bible

The Bible denounces astrology as pagan idol worship, blasphemy and apostasy from the living God. Creation is placed before the Creator. King Josiah removed astrologers as part of his reformation (2 Kings 23:5). The verses 27 and 28 of Daniel 2 are specially important as they originate in ancient Babylon: "No wise man, enchanter, magician can explain to the king the mystery he has asked about, but there is a God in heaven who reveals mysteries. He has shown King Nebuchadnezzar what will happen in days to come."

May we not read horoscopes and astrological columns just for innocent entertainment? No! If we do, the Lord will be dishonoured and displeased. We must let the Lord and His Word chart the course of our life. "Your word is a lamp to my feet and a light for my path" (Ps. 119:105).

## Family concerns



Hans W. Zegerius

## A sense of the sacred

A sense of the sacred is at the heart of being human. It is a point of contact between heaven and earth. In conditioning his people to receive and serve the Saviour, God made consistent efforts to instill in them a sense of the sacred. He often did it gently, as with Moses at the Burning Bush (Ex. 3:5). Sometimes, though, it took the harshest measures to teach them to surround what is sacred with awe and shyness, and not to intrude into it carelessly or with the familiarity which breeds contempt.

"Uzzah put his hand to the ark of God and took hold of it, for the oxen stumbled ... and he died there" (II Sam. 6:6-7). King Uzziah brought incense into the temple to offer it on the golden altar, which only a priest was permitted to approach. "And the Lord smote the king, so that he was a leper to the day of his death" (II Kings 15:5). And who can forget Ananias and Sapphira, dead at the feet of Peter? "And great fear came upon the whole church ..." (Acts 5:11).

The loss of a sense of the sacred is a mark of our time. Human pride and callous familiarity are breaking it down in vital areas of life, especially those which stand under God's special care and commandments. Sacredness of a vow or promise seems more often than not a thing of the past. Broken commitments litter the scene of modern society. Working for a living is rarely regarded as a task given by God, and more often as a burden and a bore, even among Christians. The human person is on display as mere "flesh," a bundle of passions, ambitions, and obsessions. Manhood and womanhood, the Creator's most tender and intricate distinction among the beings bearing His image, is held up to contempt; many people resent nothing so much as being "stereotyped" as man or woman. Marriage, long the most inviolate of human bonds in our culture, has widely been reduced to an "arrangement" for physical pleasure and economic convenience, to be ended at will. Life itself is being measured in terms of convenience, productivity, and pleasure. Consequently, it has become cheap, to be snuffed out by abortion when inconvenient, to be neglected when unproductive, and to be abandoned when unpleasant.

One cannot but generalize when trying to paint a general picture, and I do so in full awareness of the splendid efforts of many men and women to maintain the sacredness

of what is noble, tender, and beautiful in human life. But such make the general picture only more stark and frightening by contrast.

Nowhere is the loss of a sense of the sacred more in evidence than in the area which is most closely linked with the creative love of God: human sexuality. The reason is twofold. First, that which is most sacred, when it is corrupted, turns into the most dishonourable, joyless, and beastly. Secondly, when what is most sacred is perverted, many other areas of life are infected: what is beautiful becomes ugly; what is honourable, despicable; what is tender, becomes coarse; what is sensitive, brutal; what is human becomes bestial. If the satan can inject the rot of perversion into what is most holy, the sense of the sacred in other areas of life is inevitably affected and, finally, lost. This is the tragedy of our modern society.

It is, therefore, in the nature of the Fall into sin, that human beings have become most vulnerable and prone to temptation in the most sacred, beautiful, and intimate area of life. Every civilization, whether highly developed or primitive, displays an awareness of this fact. Adam and Eve, when they first sinned, were still sensitive enough to realize it. Their first reaction to their awareness of sin was to cover their body. God Himself endorsed that impulse by providing them with clothing, for it was not a reaction of shame over their sexual distinction. Rather, it reveals their felt need of protecting the most vulnerable and tender area of their life with shyness and restraint. Shyness and shame are not the same thing! Shyness is a matter of honour; shame of contempt. Shyness lifts up, shame degrades a thing. Shyness hides in order to reveal when the time comes; shame hides in order to eliminate for good. Shyness enhances beauty, but shame destroys it.

For this reason a bride wears a veil, for the man has come who will lift it with dignity, honour, and love.

What enormous benefit we would reap from learning this lesson once again. What dignity, what strength, what beauty we would recover in our personal life and in our Christian community, if we could recover a sense of the sacred in human sexuality!

The Rev. Hans Zegerius is pastor of St. Andrews's Presbyterian Church in Arthur, Ontario.

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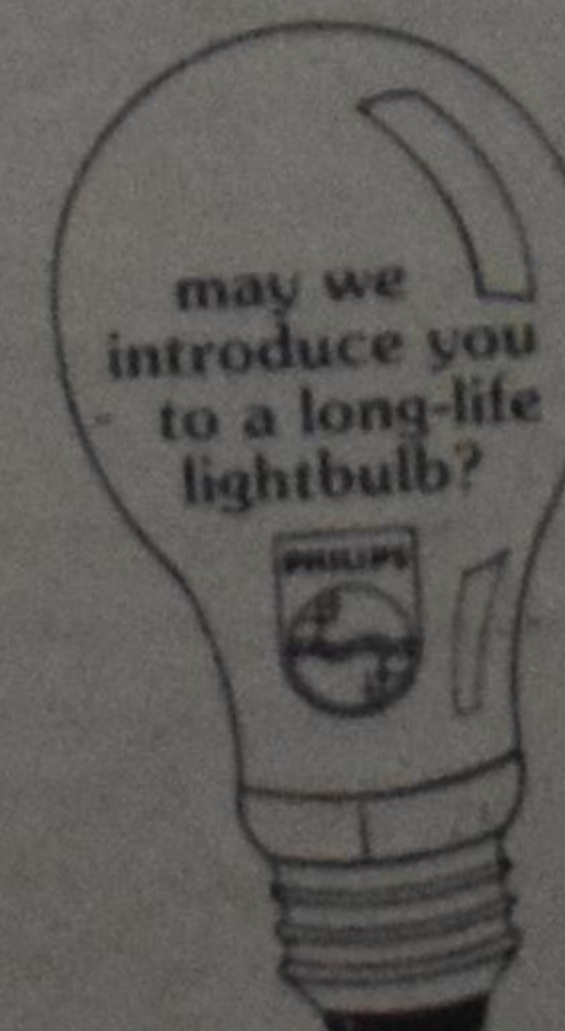
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# Aponai - the difficult odyssey of a new Christian

*What are new Christians like, what struggles do they face as they come from pagan cultures to the Christian faith and join the church of Christ? Missionary Erik Schering who serves with Christian Reformed World Missions in Papua New Guinea wrote four articles for Calvinist Contact on individual young believers, presenting in each a portrait of very ordinary people who face struggles not unlike our own. Perhaps that's the unique feature of this series: none of these converts are spectacular people: they try, they fail, they try again. And that's what brings them close to us.*

CRWM agreed, some years ago, to assist a mission society, Pacific Islands Ministries, in staffing a school, The Ambunti Akademi, situated at the great Sepik River. Sent out by CRWM were: Erik and Penny Schering, Tom and Yvonne De Vries, and the latter's parents who work as missionary volunteers.

Papua New Guinean Christians are gradually taking over the teaching positions at the school.

## Eric Schering

Aponai grew up in the village of Wayuwas, in Papua New Guinea. He remembers the fear the villagers had for evil spirits who lurked everywhere. One day a man who had just returned from fishing became very ill. To the people of Wayuwas the reason was obvious: the masalai - the evil spirits - were the cause. Since the tumbuna - the benevolent ancestral spirits - were stronger than the masalai, a ritual was performed to harness the healing power of the former to exorcise the latter. A section of a sago palm was placed in the sick man's hut in



Rev. Erik Schering at a teachers meeting of the Ambunti Christian Akademi. Opposite of him, in the middle is Aponai, the person described in this article

the confidence that the evil spirit would readily transfer into it, given their affinity for sago. The next day the men of the village prayed over the patient and threw the sago stump into the river in the hope that the spirits would use the opportunity to get back to their home turf.

In this case the man got better. That didn't happen every time, of course. But that never bothered the elders of Aponai's tribe. Something must not have been performed quite properly if healing had not resulted promptly.

In the course of time the Wayuwas people received a New Testament through the diligent efforts of Neal and Martha Kooyers then with Wycliffe Translators. The Kooyers were also instrumental in establishing the Christian Akademi at Ambunti some distance from Wayuwas.

Christian Reformed World Missions delegated two young missionary couples, Tom and Yvonne De Vries and Erik and Penny Schering, to teach at the Akademi. And it was at this school that young Aponai enrolled as a student in 1974. It was also the beginning of his pilgrimage with all its ups and downs in the Kingdom of Christ. For at the Ambunti Akademi Aponai found Christ and accepted the call to serve his Lord.

Aponai proved himself an outstanding student although the deep-seated fear of the masalai lingered in his heart for many months. Because of his gifts and industry Aponai

That setback was a severe test for Aponai. Hadn't the Lord heard his prayers? Had God failed him? But this troubled young Christian was soon to experience the Lord's mercy. He did not give up on his Saviour, and in January, 1981 a very happy tiding reached him. The board of the Ambunti Akademi had appointed him head teacher of the Akademi itself. Aponai realized that the board had placed great confidence in him, and was determined to give it his all.

The young headmaster is now serving his second year at Ambunti (the academic year runs from February through December). Are his problems over? No, are they ever for Christians who serve in the Kingdom?

Let me mention a few to give you a feel for what life is like for a new generation of Christian leaders in Papua New Guinea.

fore payday is not a problem unique to North America. But the way it disappears varies. A good chunk of Aponai's wages end up in the pockets of friends and relatives. Papua New Guineans are not individualistic. They think communally. They share what they have even if it means being out of funds for some days. But Aponai holds no grudge. He trusts in the Lord to provide. One day when there was no money in the house he and his wife prayed and that same day a friend gave them enough money to live till next payday.

Being head teacher at Ambunti Akademi is a heavy responsibility. He teaches his own class, 13-16 year olds, supervises the dormitory, cuts grass, and cleans the building. Aponai would like to visit his native Wayuwas more often but his work schedule won't allow frequent trips. But he has grown under these pres-



Aponai, his wife Mary, and their three-year-old daughter Joy, at Ambunti, Papua New Guinea

was selected to study at the Central Leadership Training College in central Papua New Guinea. During his three years there his fear for evil spirit vanished as he grew in closeness to his Saviour and Christian maturity.

Upon his return Aponai was appointed as principal and only teacher of a small grade school in Bangwas which had been established earlier as a daughter school of Ambunti Akademi. Assisted by his wife Mary the new teacher gave this challenge his all. But the school was not successful. The Bangwas parents were not convinced of the need for education, the student body dwindled to twelve students, and a year later the school was closed.

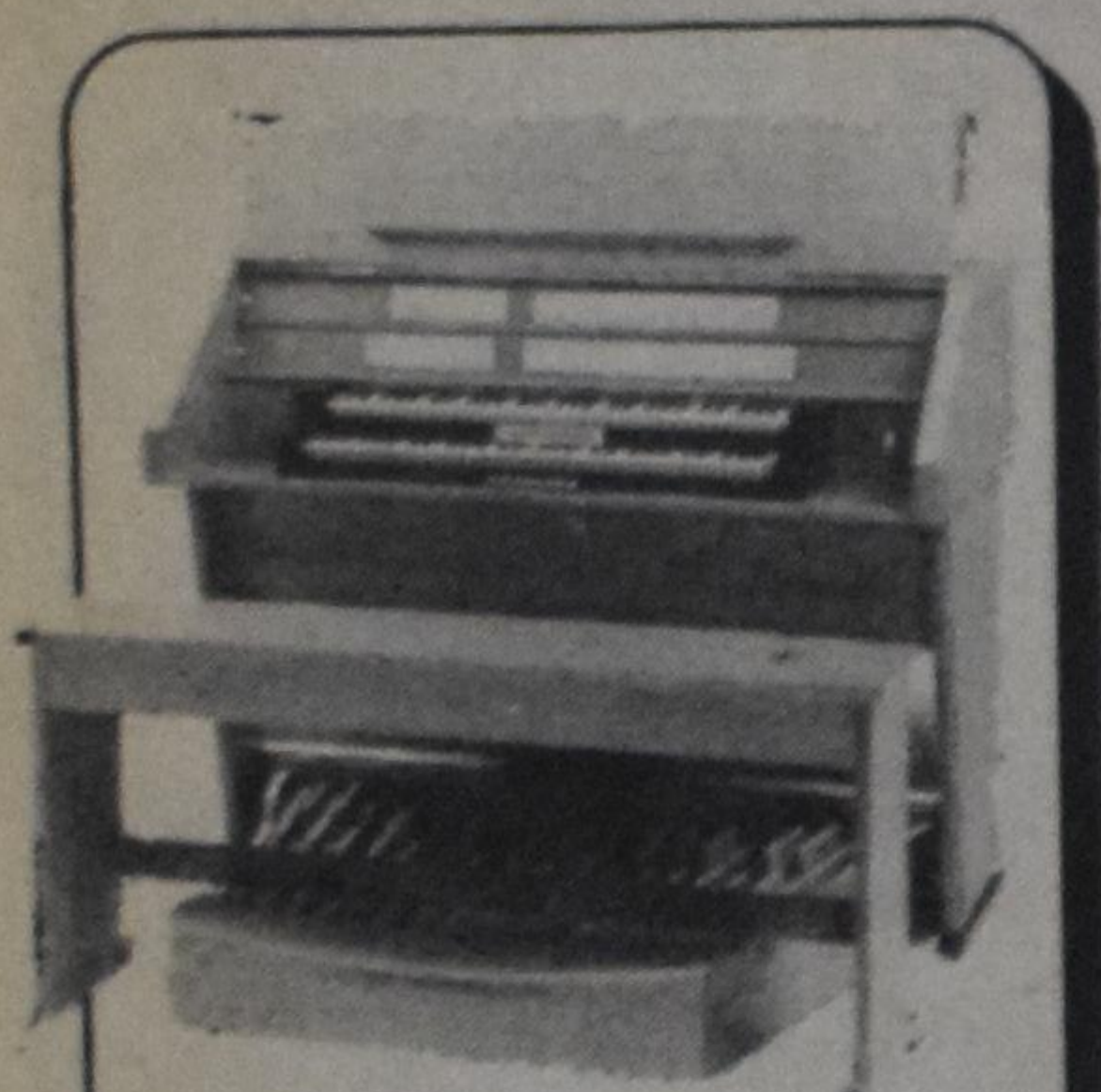
Aponai has a problem exercising discipline. The students at the Akademi don't listen to him as readily as they should. But Aponai is working on this weakness, and he gradually gains more respect.

Aponai knows personal worries too. One is money. Sounds familiar? Well, you see he must still finish paying his in-laws for his wife, a sum of \$300 plus some traditional forms of exchange such as special kinds of shells which are hard to come by. Aponai's salary is \$28 per week. He is content with this amount and well deserves it. But after four years of marriage part of the debt still remains and though this is not uncommon, Aponai worries about it.

Running out of money be-

comes and learned to cope with these frustrations which they brought. That growth has become evident in the increasingly important role Aponai is playing in the mission itself. He is not afraid to express his criticism of mission policies. But he combines it with a genuine love and appreciation for the spread of the gospel.

Aponai belongs to a new generation of Papua New Guineans who are ready to shoulder responsibility of leadership. They are free from the fears of the spirit world and the practice of sorcery. They are free to discover their gifts and the riches of living in God's company. Aponai has committed his life to share this freedom with the children in the Ambunti Valley.



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## Trillium Village to open soon

Johan D. Tangelder

Three years ago, the Volunteers, a ladies aid group from the Strathroy East Christian Reformed Church, and some other concerned Christians took it upon themselves to explore and promote the idea

retirement homes were visited to study their care programs, approaches to recreation and ministries, and facilities. Letters of community support from the mayor of Strathroy, the town's economic development officer and from the three CRC churches were obtained to demonstrate to the

do a supply and demand study. A decision was made to charge a nominal membership fee to pay for incidental and promotional expenses. Grants were received from CMHC to cover the consultant fees. A 100% loan with a very low interest rate for the \$1,600,000 project was sponsored by the CMHC.

The association has not only considered dollars and cents issues, and various architectural plans, it has also spent considerable time on the constitution. The result? The Reformed Confessions became the basis of the Association. This proved no hindrance whatsoever in the application for grants and with the authorities of the town of Strathroy.

The Association has projected as its first stage of development, a retirement apartment complex of 45 units, called "Trillium Village". It is located on a three acre site. Since the Association owns a total of 10 acres, a resthome with 60 beds is envisioned for the near future.

The sod turning for the "village" took place in the beginning of the summer. We hope that the first group of senior citizens can move in during January, 1983, with the remainder by the middle of March. Since the building program started, many have visited the site. All have been impressed by the spaciousness and attractiveness of the apartments and the lay-out of the complex. There are gardenplots, a workshop, a greenhouse, a fellowship hall, and 5 handicap units. Rental cost shouldn't prevent anyone from moving in as the rent is geared to income. Though the retirement home is in a beautiful

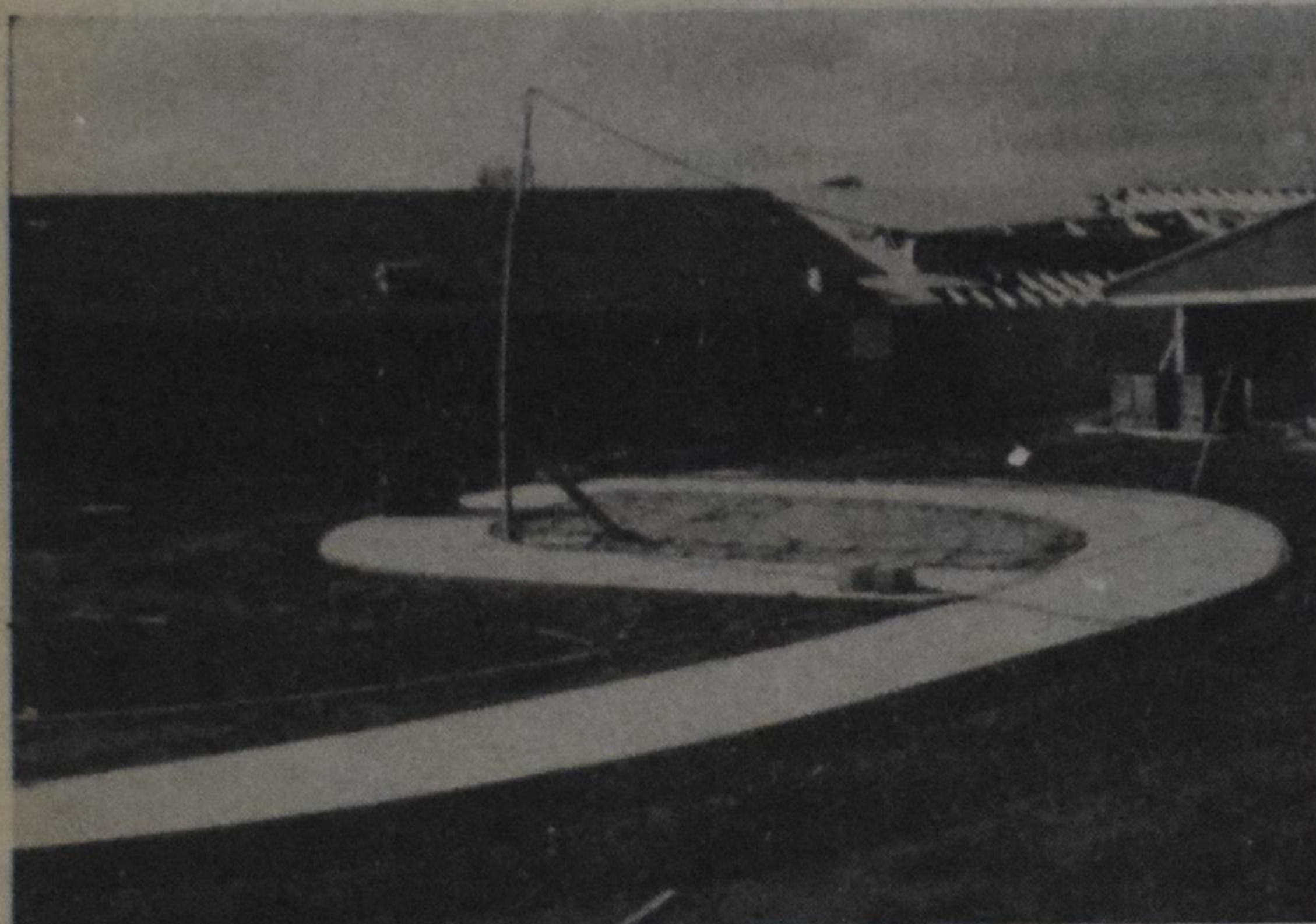
rural setting, it is still near two CRC churches, the hospital and the medical clinic. Transportation for shopping is available.

The Association, in cooperation with the neighbouring churches, is studying various ways to meet the spiritual needs of the elderly. How can we minister to our shut-ins? How can we get them meaningfully involved in the programs of the local churches? How can they minister to each other and contribute from their wealth of experience to the upbuilding and expansion of church and kingdom?

The Association is well pleased with the rapid progress of its building program. Everything went smoothly from the very start. An enthu-

siastic and hard working committee spent many hours to lay the groundwork. And it is still actively involved. But above all, we thank the Lord for the many blessings He has bestowed on the program.

Since a dream is now turning to a reality, many have asked: How can we start a retirement home? What must we do? For information please contact Mr. C. VanderElst, the secretary of the Association. His address is 250 River-view Drive, Strathroy, ON N7G 2G6. He will share the necessary information with you. And if there are any senior citizens who want to move into the Trillium Village in Strathroy, they can still apply. There are still a few vacant units.



Trillium Village under construction

of a Christian Citizen Retirement Complex. They discovered an immediate need and a real spark of enthusiasm for such a project.

The consistories of the two Strathroy and Mt. Brydges churches were approached. They struggled with the question: How can we exercise our communal responsibility towards those members who are entering their twilight years of life? How can we minister to both their spiritual and physical needs? The deacons became involved. They chose a committee from the three CRC churches. Their first meeting was held in July, 1980.

Everything started to move quickly after that. Several

Central Mortgage and Housing Corporation (CMHC) that Strathroy would be more than happy to accommodate a home for the aged.

The next procedural step was the formation of the Strathroy and District Christian Retirement Association. At its first organizational meeting there were some 250 people, young and old, from places as far away as Clinton and Forest. The many who signed up for members came not only from the Christian Reformed Church, but also from the Free and Canadian Reformed Churches.

The newly formed association elected a board of directors. A consultant was hired to



Airene Quimora: Five years old. Home made of grass and leaves. Family income \$33 a month. Diet poor. No fresh water. No hope.

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# Confessions of a Dutch immigrant kid

Ben Poole, Jr.  
Leechtown, British Columbia

My name is Ben Poole, Jr. and I'm an immigrant kid; not a kid as in young whipper-snapper or as young goat, but as in the child of parents who immigrated to Canada. They came to Canada more than twenty years ago arriving in Halifax on one of those big Dutch passenger ships. I don't recall the name of the ship because I was too young to pay any attention to such detail; I was only eight years old when we immigrated.

Mother and father told us we first had to see the doctor before boarding the large ship for our two week voyage to Canada. I received my first lesson in English at the doctor's office. While waiting for the doctor I noticed strange words on the wall. I asked my father what they meant and he explained that the sign read 'NO SMOKING.' I didn't smoke then so I figured the sign was not meant for me.

I don't remember much of our visit to the doctor except the colour of the waiting room. It was yellow. But I have a friend who remembers his visit to the doctors. His parents wanted to immigrate to Australia and he wanted to stay in Holland. So at the doctors he faked sick and ended up going to Canada instead.

My father was a baker working in a bakery there. My mother was a housewife who spent much of her time hanging bed blankets and sheets out of the bedroom windows, washing windows, polishing copper ornaments in the livingroom, preparing meals in the kitchen, polishing taps in the bathroom, washing the tiles in the hall, sweeping the frontsteps outside and vacuum cleaning the carpet and ash-trays in the livingroom.

She had a cleaning routine that she followed weekly and that immigrated with us to Canada. Monday was the wash day. Tuesday was the ironing day. Wednesday she dusted in the morning but read a book in the afternoon. Thursday she gave the whole house a good going over because she hadn't cleaned since Wednesday morning. Friday she changed the sheets and waxed the floors. Saturday she vacuum cleaned and dusted again because of the Sunday coming up and she was never sure if anyone would be dropping in.

I was brought up a middle class boy. I was not allowed to eat my bread using my hands; I had to use a knife and fork. I was not to wipe my hands on my pants. I was not allowed to talk, sing, or burp at the dinner table. I had to say 'Yes Sir!' and 'No Sir!' to the milkman. I was not allowed to get dirty while playing outside. My mother thought me disrespectful, lazy and rebellious because I didn't always say 'Yes Sir!' and 'No Sir!' to the milkman who called me a little fellow when I thought I was a big boy already. I didn't always want to clean up my toys or pick up my bicycle off the street. I didn't always want to eat my cut-into-little-squares sandwich with a fork. Occasionally I wanted to eat a slice of bread folded over, holding it in my hand, eating it like the carpenters on the construction site behind our apartment.

When the windows were installed in the new apartments on the construction site behind our apartment block, I was impressed by the smooth putty used to set the glass into the frames. I

was so taken in by the smooth surface of the putty that I wanted to touch it. I did touch it discovering that my finger print improved the look of the putty. With precision I placed an attractive row of finger prints in the putty. But while I was engrossed in my work, the foreman approached and asked me what I was doing - I never understood why he asked that question. He could see what I was doing. There was no need to ask - I didn't answer him. I figured he knew.

toilet outside. The roads were gravel. Houses were unfinished, made of wood and painted in bright greens, blues, and yellows. A family down the street lived in a basement without a house on top of it. Men didn't wear suits and ties to work, but blue jeans and khaki shirts. Hardly anyone went to church on Sundays.

Strange events happened when we were in Canada. I heard my mother talking with my aunt saying that my younger brother had taken down his

At work fellows would stop to talk to him. On moving on to their work, they concluded the conversation saying, 'Don't work too hard.' After four fellow workmen had said this to my father, he began to wonder whether he wasn't working too hard. He slowed down; he even stood around once doing nothing. The foreman saw that and came to him asking what he was doing. My father explained that he had been working too hard and was now not working so hard anymore. My father was fired.

At home my father had his problems too. Because we had an outhouse my father hung a curtain in a corner of our bedroom and set a five gallon pail behind it for our convenience on cold winter nights. During a cold spell my father never bothered removing the pail in the morning before going to work and emptying it. Rather than going to the outhouse in the cold, mother, my brothers and I used the pail during the day as well as at night.

The pail filled quickly and my father was forced to empty it because no one else was strong enough for the job. The day was ice cold when he brought the pail to the outhouse. On the ground there was snow and ice and my father slipped and fell on that ice spilling five gallons of human waste on that brilliant white snow and on himself. Never again were we to use the pail during the day and allow it to fill to the top.

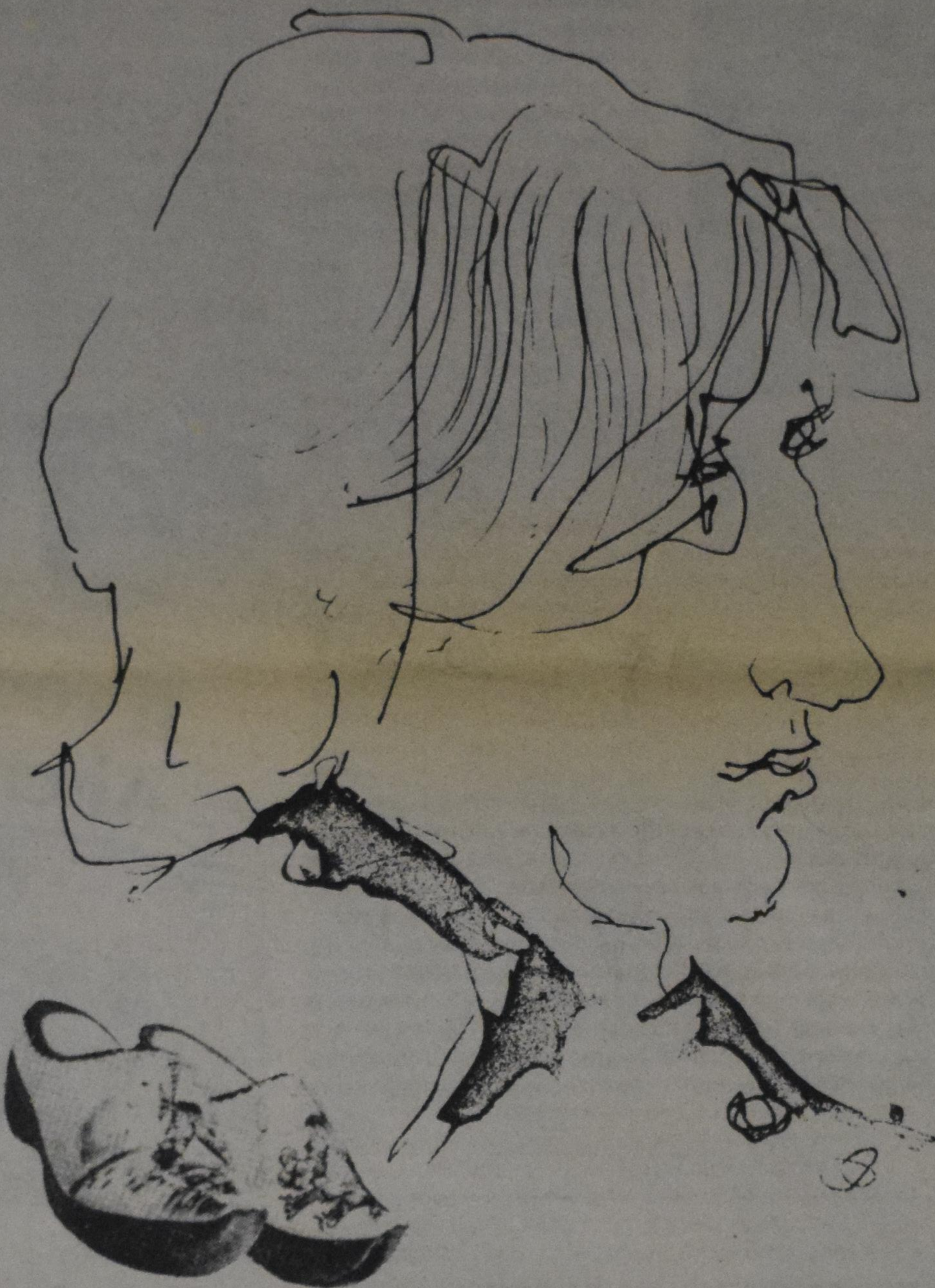
My father and mother decided to move to British Columbia. I don't believe falling with the pail had anything to do with it; but after leaving Halifax we never used an outhouse again - except while camping in a provincial park.

In British Columbia my father still didn't find work in a bakery. Instead he worked in construction again and was away from home often. My mother took care of us and saved the money my father earned so he could buy a bakery. This arrangement continued for eight years with my father working on the Prince George pulp mill, the Bennet Dam in Hudson Hope, the Mica Dam in Mica Creek and with the family dependent on the neighbours for transportation because my mother couldn't drive.

I thought this arrangement wasn't necessary because we were doing fine in Holland. We had a new apartment, nice clothes, family and friends. Canada was so primitive. At school a guy ran into me, said a quick 'Excuse me!' and continued running. I didn't even know what 'Excuse me' meant. I thought he blamed me for obstructing his way. When discovering the meaning, I tried using it. After burping at the dinner table I quickly followed the burp with an 'Excuse me!' and hoped my mother would understand. She didn't. Canadians may burp, push and shove and excuse themselves but Dutch people never do that because it is uncouth and impolite. The Canadian ways are not the Dutch ways my mother said in an air of disgust.

She thought Canadians drank too much alcohol, held unsociable parties, ate too much cake and candy and not enough vegetables. Canadians watched too much television, didn't keep clean homes, left their children out on the street too long when they should have been in bed, didn't take care of their clothes, swore too much and acted too tough. My father thought

Continued on page 13.



He took me home and my father, I believe, had to pay some money and I had to spend the rest of the day in my bedroom because I was considered a vandal. I miss Holland. When I got on that big boat, I didn't know I was immigrating. I didn't even know what was happening. I knew it wasn't a normal vacation because we left our apartment empty and had packed away all our belongings. On the boat I had a good time; I even experienced a storm and I was never seasick the whole trip. Other people were seasick though. The older people had to be careful that they didn't vomit their dentures overboard.

Once we arrived in Halifax and I realized that we were staying in this strange land, I cried myself to sleep every night for three months. I was afraid to tell my parents that I wanted to go back to Holland; therefore, I never let on that I was lonely and homesick. I don't know if my parents knew my feelings. If they did, they never approached me on the subject.

Halifax was a dirty city in my eyes. We lived in a two-room house with the

pants in front of the little girl next door. I couldn't fathom how my brother could be so free with a Canadian girl in a strange land where the people were different from us.

My younger brother began immediately upon arrival in Canada to speak English. He took his mother tongue and spoke Dutch with an English accent. He even changed some Dutch sounds into English sounds. The Dutch 'a' became the English 'a' which worked fine when he told his friends that his father was a baker. However, it didn't work for much else.

When I went to my first Canadian school, they put me in grade one where I spent most of my time learning English by reading *Dick and Jane*. At the end of the year I was in grade three and the winner of the 'Most Progress' Award.

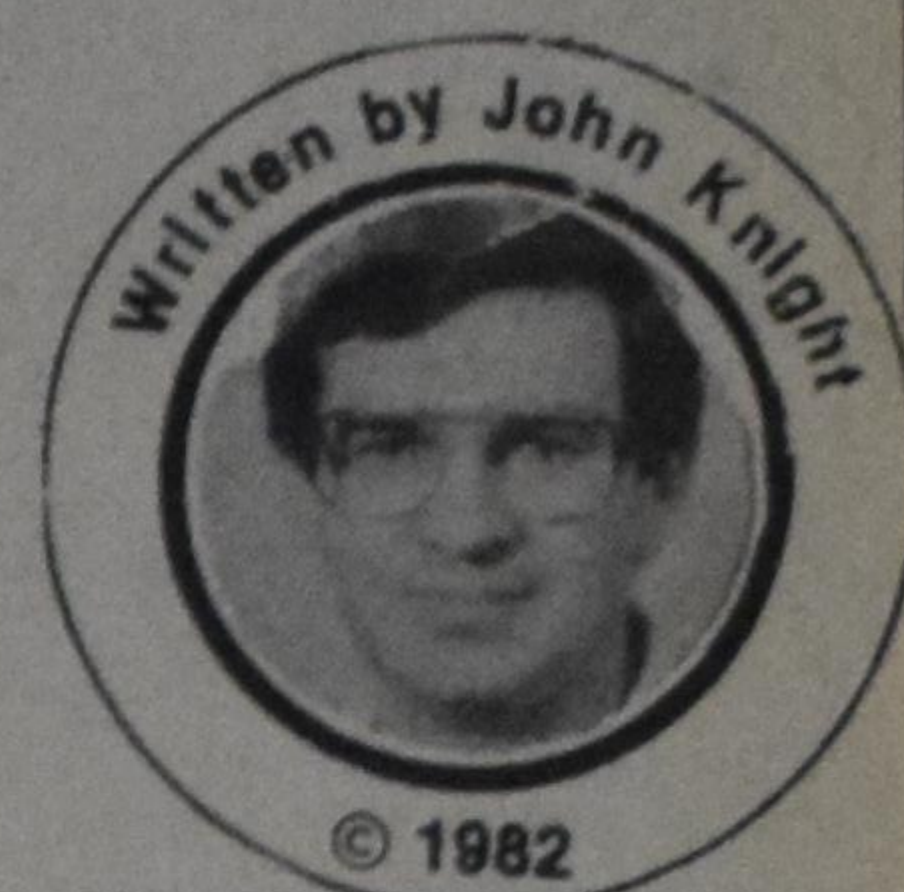
In Halifax my father didn't make as much progress as me. Canada wasn't as advanced and prosperous as the immigration department had made it out to be. My father couldn't find work in a bakery; therefore, he worked in construction for a dollar an hour.





# They shaped our lives

#15



## So this is Canada!

"We're finally here. We watched the coast of Canada slowly looming in front of us. An impressive sight. Halifax lies along a bay and just as we entered its harbour the sun set. Hills rise out of the water on both sides. There are buildings, especially small white houses, and many pine trees. We stood at the front of the ship when we first sighted land. We watched as the harbour pilot was hoisted on board. Jaapie was especially impressed."

"At quarter to eight we docked at an enormous terminal. It's dark outside. Through the intercom the voices of the captain, the minister and the priest wish us a final farewell. Our trip is over. From shore long walkways or conveyors are maneuvered to the ship. We see our first gum-chewing Canadians, who by our standards wear ridiculous clothes. Their coats have bright bands of colour. They're a well fed lot."

(John Slieken)

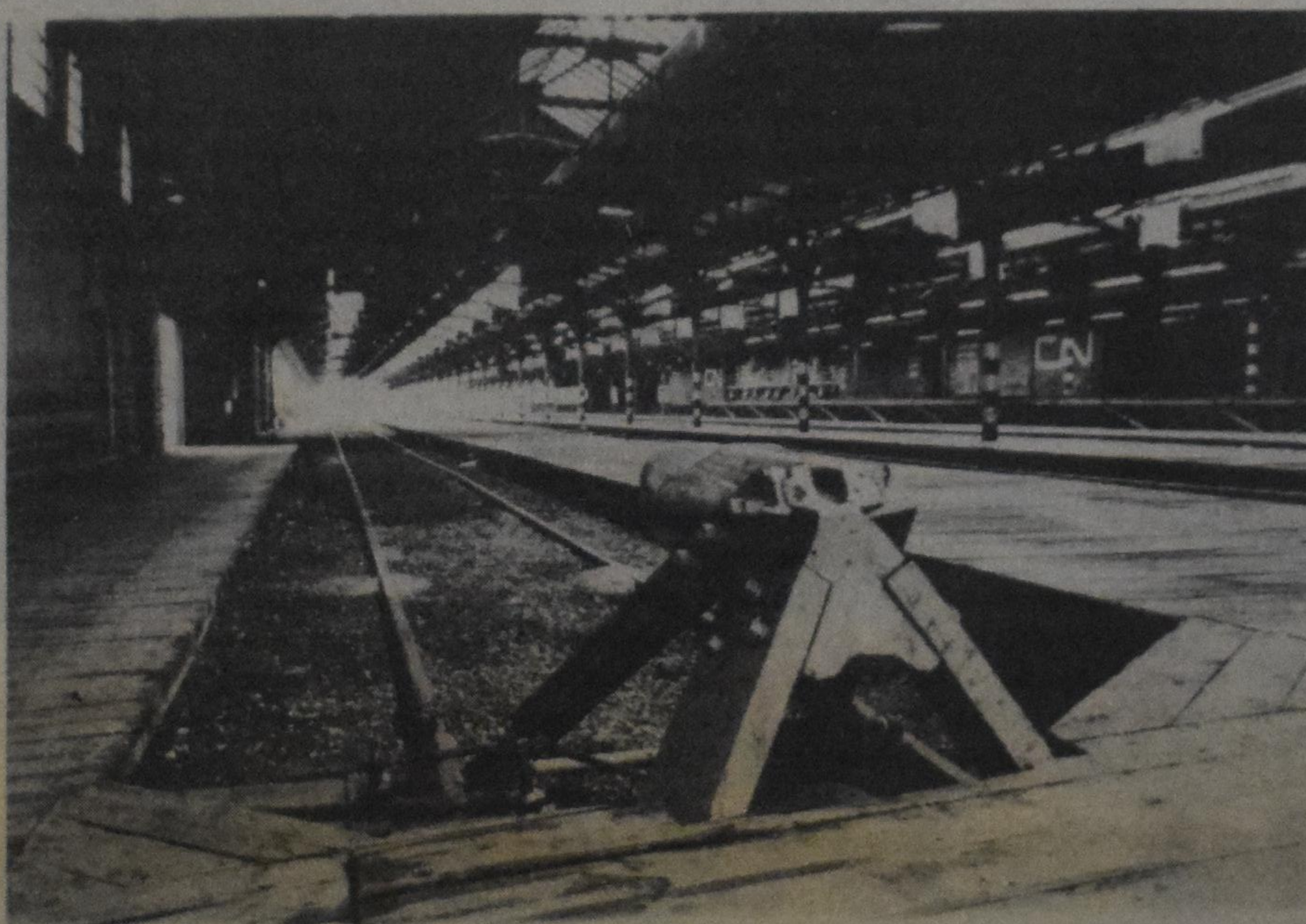
You can imagine how curious the passengers of immigrant ships were when they caught their first glimpse of Canada. After many days at sea, they were more than ready to see land. They also knew Canada would be their home. Their roots were an ocean away, but their future would be here, and be affected by this land and its people.

The first impressions of Halifax harbour or the lower St. Lawrence were vivid. Especially the cruise through the sheltered waters to Quebec City made an impression. Passengers couldn't stay away from the decks. When meal time came they gobbled their meals quickly, so they wouldn't miss anything of the exciting scenery. Cameras that hadn't been used since their departure came out for deckside family portraits.

Sight of the 'promised land' prompt-

ed a Dutch girl, now Mrs. Williamson of Granum, Alberta, to throw six medicine bottles into the river. She had been on medication ever since surgery. The boat trip had performed a minor medical miracle and by the time the St. Lawrence was reached her

question what they had gotten themselves into. Some train passengers summed up the appearance of tarpapered shacks as "vreselijk," a Dutch word for awful that seems to have more descriptive flavour than its English counterpart.



Railway station in Halifax

health had improved to the point where she didn't need the crutch of medication.

To the passengers who were raised in the flat Dutch 'polder' landscape the hills along the shore looked like mountains. Wooden houses with covered front porches and colourful roofs were especially noted. Somehow their pattern seemed haphazard. In The Netherlands every house was built in proper relationship to its neighbours. Here in Canada things looked less planned, and less tidy.

Later, as they would ride trains through the countryside of the Maritimes and Quebec some would begin to

The harbour activities fascinated the new Canadians as they watched long-shoremen handle cargo, while cranes and conveyors transported their belongings to shore. "They aren't very careful with our stuff," added John Slieken to his diary, "I'm beginning to wonder what kind of damage is being done to our furniture."

Depending on the speed of the harbour people and the time of arrival in the port city, the passengers were either asked to stay on board an extra night, or rushed to the terminal where trains would be waiting for the rest of their journey.

One shipload of immigrants landing

at Quebec City watched their ship leave the harbour. It was evening and their train wouldn't depart until morning. They spent the night in a convent. For the Protestants among them, their first exposure to a Catholic clergy was an eye-opening experience. In the old country they had been properly segregated from birth from their Roman Catholic neighbours. Now they slept under one roof with people they had been taught to consider strange, misguided and perhaps even evil. It proved to be an effective introduction to Canada's meltingpot of many nationalities and religions.

...

Since John Slieken's diary has been such a descriptive guide to life on board "De Groote Beer," we'll let him describe the final hours spent at the Halifax harbour. It's April 9, 1954.

"At eight, railway officials come on board to check our tickets and assign us cars. Halifax looks impressive with its many lights. A real port city. According to our tickets we'll be sharing our car with the Kuipers and Joldersma families. We'll be able to travel together without transferring."

"The Stevens and Katerberg families will travel in another train. From now on we'll have to learn to stand on our own two feet. On board we've been able to share freely with them from gut level ("konden we vaak ruggespraak houden met elkaar"). No doubt that will become much harder to accomplish in a strange environment."

"We've had our first opportunity to try our English. Someone who could translate for us was nearby. The Canadians spoke slowly and were friendly. It really strikes me that those guys are so big. Many have double chins. Our first impression is very favourable."

## Confessions ...

Continued from page 12.

Canadians were inarticulate, were too easy going and, therefore, made poor tradesman, and built unsociable beer parlours that were more like dark barns for large herds of cows. Sometimes I got the impression Canadians were not capable of being devout Christians. As uncouth people who lacked social graces, they were beyond redemption. In our church if you had a girlfriend the question always was, 'Is she from our church or is she Canadian?'

With such a rift between the Dutch and the Anglo-Saxons I felt I could never be normal here and wanted to return to Holland. I imagined everyone in Holland as a devout, clean, mannerly Christian. I had a friend who believed the opposite. He thought everyone in Holland was a pagan. He probably got that idea from his father

who was always telling how terrible it was in Holland with dancing in the church and with socialists in the government.

I used to spend hours looking at photographs in our family album trying to imagine what my aunts, uncles, cousins and grandparents were like. And when I saw pictures of myself still in Holland, I would almost cry because I wanted so much to go back to those times where everything was familiar. I didn't cry though because I realized that I had lost that home when I crossed the Atlantic in a large ship.

My parents say they moved to Canada for us kids. But I really don't believe that. No one else in our family immigrated and their children are doing fine in Holland. The only person not doing well is a sixty-five year old uncle in Holland who married my

mother's sister. He has been on a disability pension since nineteen fifty-four. He has back trouble. The pain starts in his lower back and creeps all the way up to his neck. Sometimes the pain is awful and he can hardly walk. Before his back trouble, my uncle, for twenty years, sailed the high seas. He has been to Canada and knows the ports of Montreal, Halifax and Vancouver like the back of his hand. He also sailed the river Rhine for fifteen years and knows all the ships by name that transport goods between Rotterdam and Basel. Twenty-seven years on a disability pension and sixty-five years old and he still remembers every detail of his forty year sailing career and loves to tell visitors of his adventures.

I'm glad I don't have that kind of back trouble. I don't know if that has anything to do with living in Canada.

However, I know for sure my uncle lives in Holland and has a bad back.

I am a Canadian now. I became one in nineteen seventy-one as my contribution to the centennial year. I know centennial year was in nineteen sixty seven, but I wasn't twenty-one then; I turned twenty-one in sixty eight. Yes, I was rather late doing it in seventy-one, but I still wasn't sure if I wanted to be a Canadian. I finally decided to get my papers because I couldn't see myself going back to Holland. By seventy-one I had lived only eight years in Holland but sixteen in Canada and had my occupation as carpenter, enjoyed the B.C. landscape and just couldn't see moving back to Holland anymore.

Anyway, I could not read or write Dutch anymore and only spoke a few words of the language; just enough to order french fries and buy a train ticket.





Photo: Sharon Visser and Plow Shares

# LAND FOR FOOD FOOD FOR ALL

The two factors threatening Canada's food future are loss of soil nutrients and loss of most productive soils to urban expansion

## M.P. stresses need for food land preservation

John Kolkman

Recently, a public meeting was held by a group of farmers and other landowners in north-east Edmonton. The meeting was sponsored by To Please Save Our Irreplaceable Land (TOPSOIL). Keynote speaker for the meeting was Mr. Arnold Malone. Mr. Malone is the Member of Parliament for the Alberta constituency of Crowfoot.

The TOPSOIL sponsored meeting, which was attended by around 50 people, was being held against the backdrop of Edmonton City Council giving final approval to its Urban Growth Strategy for its recently annexed lands. In 1981 the Provincial Government ordered the annexation of 86,000 acres (or 122 square miles) of land to the City of Edmonton. About 70 per cent of this land is Class 1 and 2 food land, which are our highest capability agricultural lands. TOPSOIL has been directing its efforts to having the City set aside a small percentage of the most valuable of these lands for food production.

Mr. Malone has long been a strong advocate of food land preservation in Canada. He is currently working on a book expressing his concern that our political leaders have not dealt adequately with the fact that the expansion of cities and industry threatens much of our most valuable food producing lands.

In his speech, Mr. Malone directly addressed this problem. Edmonton, like most major Canadian cities, is built on prime agricultural land. In fact, one-half of Canada's Class 1 food land is located within a 50 mile radius of the nation's 22 largest urban centres. This settlement pattern results from the fact that most of our large cities first developed as service centres for the rich agricultural areas surrounding them. Despite its vast land area, Mr. Malone noted that only 7 per cent of Canada has soils and climate which are suitable for crop production.

Mr. Malone contrasted the Canadian settlement pattern with that of ancient civilizations. Ancient societies built cities on rocky hill tops (e.g., Jerusalem, Athens) so they

could be better defended. Farming could then take place in the fertile valley.

Rather than being complacent, Mr. Malone challenged his audience to compare North American society with the great civilizations of the past. The reason that these civilizations became powerful is because they had access to two resources: a cheap supply of energy (usually slave labour), and a ready source of food. Despite all the talk about energy shortages, Mr. Malone noted that in all great civilizations the food supply ran out before energy. Through human neglect, soils were allowed to degrade by being washed away by erosion, or being turned into deserts.

Arnold Malone said that there are two factors threatening Canada's food and farmland future. The first is the loss of soil nutrients and organic matter (humus) which results in more rapid erosion. The second is the continuing loss of our most productive soils to urban expansion, roadways and industry. Moreover, speculation on the remaining food lands is driving up the price in many areas much

beyond the productive value. Speculation makes it increasingly difficult for farmers to produce food.

According to Mr. Malone, land use problems can only be solved by concerted action of national and provincial governments. The Federal Government can do its part by doing a better job of soil mapping, so that we can identify where our most valuable food lands are located. Provincial governments can do their part by implementing effective agricultural land protection policies. Presently, only British Columbia and Quebec have effective legislation to ensure good food land stewardship.

Mr. Malone chided the Alberta Government for not having a provincial agricultural land policy. In fact, some provincial actions actually contribute to the problem. Mr. Malone concluded by pointing out that the 86,000 acres recently annexed to Edmonton by the province have the capability of feeding 22,900 people on a year round basis.

In Alberta, municipalities make most of the land use

decisions. Most municipalities (especially urban ones) see agricultural and related uses as desirable only so long as an urban type use does not want to locate there. Municipalities are first and foremost concerned about their property tax base, not stewardly land use planning.

This point was shown once again by the City's final decision on its Urban Growth Strategy. City Council decided not to designate any part of the recently annexed lands as an agricultural reserve. Instead, Council chose to adopt only an agricultural land management policy, to attempt to ensure good farm management *until* the lands are developed for urban uses.

TOPSOIL Chairman Jim Visser is not completely discouraged, however. The land management policy at least stipulates that the most valuable food land areas will be "developed" last. The TOPSOIL group of landowners intends to continue to press the City to be a more responsible steward of the prime food land within its boundaries.



# Dutch



## Persoverzicht

Carl D. Tuyl

• Veel heil en zegen in het nieuwe jaar! Onze ekonomiese profeten zien echter nog niet veel muziek in 1983. Welliswaar kwam de inflatie beneden tien procent, maar het gaat ten koste van verminderde produktiviteit en dus toenemende werkeloosheid. Toch werd er veel aandacht geschonken aan de dalende inflatie tendenz. Het betekent helemaal niet dat het leven-goedkoper wordt, dat moet u niet denken. Waar het op neer komt is dat de prijzen niet zo vlug meer omhoog gaan, maar laten we nuchter blijven, niets wordt goedkoper. Misschien is de olie en benzine daar een uitzondering op die de regel bevestigt. De olie-producerende landen kunnen het maar niet eens worden over hun produktie, tengevolge waarvan iedereen maar doet wat goed is in zijn eigen ogen, hetgeen neerkomt op: pompen maar! Halen wat er te halen is, en die vermeerderde hoeveelheid olie op de wereldmarkt zal op de duur toch wel uitlopen in lagere prijzen, als de oliemaatschappijen tenminste die prijzen niet kunstmatig hoog gaan houden. Dat is wel tegen de wet maar u weet wel het geld dat stom is maakt recht wat krom is.

• Een tien met een griffel en een zoen van de juffrouw gaan van de week naar onze Minister van Volksgezondheid, Monique Begin, die het klaar heeft gespeeld om het Canada pensioen omhoog te krijgen. Daar zal in het kabinet heus wel een hartig woordje over gevallen zijn, maar ze heeft voet bij stuk gehouden en het pensioen gaat 11.2% omhoog. Daar mag gerust nog wel een schepje boven op, maar het begin is er toch maar.

• Onze nationale luchtvaartmaatschappij zal ook nog wel eens met schade en schande wijs worden. Ze denken daar maar dat prijsverhoging als noodzakelijk gevolg winstverhoging oplevert. Dat een hoop mensen zeggen: "het wordt me te duur," wil

er niet in. Enfin, wie z'n billen brandt moet op de blaren gaan zitten, en Air Canada heeft een lieflijk blaartje opgelopen in het laatste kwartaal van dit jaar: een enorm verlies. Ze zullen het nog wel eens leren, denk ik.

• In de kamer bewees de voorzitter dat ze heus wel haar op haar tanden heeft. Blauw-geruite-kiel Broadbent wilde een debat beginnen over de zogenaamde Cruise-raketten maar Madame Jeanne Sauve gaf hem geen kans.

• Een teken des tijds in wel het feit dat er bij het Leger des Heils in Ottawa ingebroken werd en de dieven gingen er met 10.000 dollar aan speelgoed vandoor. Zo ver is het al!

• In Amerika ging de regering technies gesproken op de fles. De wet op regeringsuitgaven lag bij Reagan op de tafel maar hij vertikte het om te tekenen, omdat in die wet hem de 988 miljoen voor de MX-raketten ontzegd werd. Zodoende was de regering letterlijk blut, en Reagan moest uit hoge nood toch wel even tekenen. Zijn vrouw werd geopereerd aan een kwaadaardig gezwel op haar lip, maar de doktoren verzekerden haar van een goede afloop.

• De Russen kwamen, bij monde van de nieuwe baas, met een ontwapeningsvoorstel uit de bus. Het was iets waar ik als leek in de politiek wel een beetje brood in zag. En die mening werd gedeeld door de regering van Noorwegen. Er viel over te praten, en het bood de mogelijkheid om als een soort basis te functioneren. In onderhandelingen is het belangrijkste punt een begin te maken. Jammer genoeg liet Reagan er geen gras over groeien en zei maar gelijk NEE. Ook Frankrijk en Engeland reageerden afwijzend. Ik zie het zo, als mijn zoon om twintig dollar vraagt gaan we onderhandelen. Hij vraagt twintig en ik bied vijf, en het eind van het liedje is meestal dat we het met een tientje eens worden. Dat is dan natuurlijk precies wat hij wilde hebben, en wat ik kwijt wilde. Zo

zou het om de ontwapening ook kunnen gaan. Tante Katrien drukte het grondprincipe van onderhandelen uit op haar manier: "het nee heb je al, het ja kun je nog krijgen."

• Onderhandelingen tussen Israël en Syrië over het terugtrekken van troepen uit Libanon gingen eerst ook niet van een leien dakje, maar er schijnt nu toch een soort overeenkomst op papier te komen.

• Interessant zijn vooral de onthullingen die in de Italiaanse pers gedaan worden over officiële medeplichtigheid van Bulgarije in de moord aanslag op de Paus. De Italianen houden voet bij stuk dat dat komplot opgezet en gefinancierd werd vanuit Sophia, en ik

moet zeggen dat de ontkenningen uit dat land niet overtuigend klinken. We moeten natuurlijk wel even begrijpen dat achter de Bulgaarse regering Moskou toch wel de touwtjes in handen heeft. Er wordt gespeculeerd dat de Russen de Paus uit de weg wilden hebben in verband met zijn populariteit in Polen. Het is een vuil zaakje, dat ligt er wel duimendik bovenop.

• Wel beste mensen, we gaan weer een nieuw jaar beginnen. De oliebollen zijn op, en de kurk gaat weer op de fles, en nu maar weer aan het werk. We doen dat met het woord van Paulus in ons bewustzijn: wetende dat uw arbeid niet vergeefs is in de Here."

Vrees niet: dit is het jaar niet van atomen, of van raketten en vernietiging, van conferenties, waar de groten komen alleen uit zucht tot zelfverdediging.



## Anno Domini

Vrees niet: dit is geen jaar van revolutie, die vele duizenden in 't onheil stort; vergeet het niet, dat elke resolutie uiteindelijk slechts door God getekend wordt.

Vrees niet: de toekomst is niet van het Kremlin; Wees niet beangst voor een gordijn van staal: Uw lot wordt niet beslist in de vergadering van landen in de U.N.O.-conferentiezaal.

Er is slechts Eén, die alles zal regeren, Een die ook dit jaar de historie maakt: 't Is Anno Domini - het jaar des Heren! Wees sterk, vrees niet: 't is God, die voor u waakt!

door Nel Benschoop  
Kerstboekje, J.N. Voerhoeve, 1980.



## J. VanHarmelen

### Wat is "Providence Road"?

Het is al een hele tijd geleden dat ik een verhaal las over een stad ergens in North Carolina in de Verenigde Staten van Amerika. Ik weet niet meer waar. Ik denk dat het een verhaal is door een predikant verteld toen hij preekte over Zondag tien van de Heldelbergse Catechismus, u weet wel die Zondag die het een en ander zegt over de voorzienigheid Gods.

In North Carolina moet een stad te vinden zijn, waarvan een groot gedeelte moeilijkheden oplevert. Dat gedeelte heet Meyer's Park. Het is daar o zo moeilijk om je weg te vinden. Het lijkt wel alsof alle wegen en straten dwars door elkaar lopen, en er helemaal geen orderlijk plan voor de aanleg van de straten gemaakt was. En toch, als je er wat rondgereden hebt, dan blijkt het dat er een bepaalde hoofdweg is die de sleutel tot deze puzzle verschaft. Die hoofdweg heet: Providence Road (de Voorzienigheidsweg). Deze weg begint bij de vierde straat en loopt alsmat door tot

u door het platteland buiten de stad uiteindelijk uitkomt bij een kerk in het centrum van een klein dorpje. En die kerk draagt de naam Providence!

Als u dus in die stad in North Carolina komt, en u weet de Providence Road te vinden, dan worden er heel wat moeilijkheden opgelost. Als u b.v. op een adres moet wezen aan het Oxfordplein, moet u even op een kaart kijken, zoek naar de Providence Road, en volg die road tot blok elfhonderd, ga rechtsom en u bent precies op het gewenste adres aan het Oxfordplein.

Heel vaak is het leven een puzzel, net zo als Meyer's park. Heel wat wegen en straten die kris en kras schijnen te lopen, en ook heel wat doodlopende straten en blinde stegen. De vraag kan echter worden gesteld: loopt er ook een Providence Road door uw leven die richting kan geven? Die hoofdweg ontleende zijn naam aan de kerk, die Voorzienigheid heette. En waar kreeg die kerk die naam vandaan? Zij kreeg

die naam van haar geloof. Dat geloof nam aan dat er een God is die alles geschapen heeft, en dat geschapene als met zijn hand nog onderhoudt, en alzo regeert dat alle dingen niet bij geval, maar van zijn vaderlijke hand ons toekomen. Die hemelse Vader, van hem zegt Paulus: wij weten dat hij alle dingen doet medewerken ten goede voor hen, die God liefhebben, die volgens zijn voornemen geroepen zijn.

In het catechisatieboek dat ik enkele jaren geleden gebruikte met degenen die zich voorbereidden om belijdenis des geloofs af te leggen stond het verhaal van Glenn Chambers in dat gedeelte dat handelde over de voorzienigheid. Op 15 februari 1947 ging D. Glenn Chambers aan boord van een DC4 van de Avianca Airlines om naar Ecuador te vliegen. Het was zijn eerste tocht naar het zendingsterrein. Dichtbij Bogota vloog het vliegtuig tegen de 14.000 voet hoge berg El Tablazo. Glenn en al de andere reizigers kwamen om.

Voordat hij in Miami aan boord van het vliegtuig ging, vond hij in het restaurant een stukje advertentie materiaal, met een enkel woord in grote letters in het midden: "Why". Om dit woord heen schreef hij even aan zijn moeder: "Lieve moeder, terwijl ik wacht op het vertrek van het vliegtuig vond ik dit papier en dacht: ik schrijf u even een briefje om u te vertellen dat alles wel is. Ik zie met

verlangen uit naar het werk als zending. Veel liefs van Glenn." Hij deed het in een envelop, en postte het. Na zijn dood werd deze brief bij zijn moeder bezorgd. Een treffende mededeling was het. Waarom? Alles is wel!

Hoe kon zijn moeder ooit een antwoord vinden op deze pertinente vraag. Zij kon het niet. Wie kan het wel? Het is beter om te zwijgen, en toch te geloven: er loopt door de verwarring heen een Providence Road. De Bijbel zegt: er valt geen mus van het dak zonder de Vader. De hemelse Vader is er bij. Hij kan troosten. Hij alleen. Paulus spreekt over de God aller vertroosting. We moeten als we moeite hebben met de levensvragen maar denken aan Jozef: zijn broers haatten hem, zij verkochten hem als slaaf, hij werd vals beschuldigd door de vrouw van zijn baas, en in de gevangenis geworpen. Toch werd hij eerste minister en kon een zegen zijn voor zijn ouders en broers en vele anderen. Hij zei tegen zijn broers: Jullie hebt wel kwaad tegen mij gedacht, maar God heeft dat ten goede gedacht - om jullie in het leven te behouden heeft God mij voor u uitgezonden. Eigenlijk is het zo: gij deelt het niet, maar God deed het. Gods bedoeling was een groot volk in het leven te behouden. Paulus zegt: wij weten dat God alle dingen doet medewerken ten goede voor hen, die God liefhebben.



# Dutch

## Drie-eenheid van de Belgische kerk merkbaar in de synode

Centraal Weekblad — Van 19 tot 21 november jl. kwam de synode van de Verenigde Protestantse Kerk in België (VPKB) voor haar jaarlijkse vergadering bijeen. Voor het eerst, bijna vier jaar na de vereniging van de drie Protestantse kerken in België, in de definitieve vorm. De synode is samengesteld uit afgevaardigden van de zes districten (vier franstalige en twee nederlandstalige). Het aantal districtsafgevaardigden bedroeg, nu voor het eerst, de helft van het aantal gemeenten in het betreffende district (vorige jaren was iedere gemeente vertegenwoordigd). Daarnaast zijn er afgevaardigden b.v. van de legerpredikanten, de theologische faculteit (Brussel), uit het onderwijs en ook van de jeugd.

Een belangrijk gegeven tijdens de vergaderingen is de tweetaligheid: de franse en de nederlandse taal, hetgeen overigens inhoudt dat de engels- en duitstaligen zich hierin moeten schikken. Dit gegeven zorgt voor een op het eerste gezicht wat ordeloos verloop. Wanneer je dit wat intensiever bekijkt, blijkt de taalstrijd ook hier wel z'n kop op te steken. Wat je in België als regel overkomt: men verstaat alleen het frans/nederlands wat men wil verstaan, gebeurt ook wel eens tijdens de synodezitting. Dan wordt de taal soms als wapen gehanteerd, wanneer men het met de ander niet eens is.

Wat tevens opvalt tijdens de vergaderingen, is de sterke identiteit van de plaatselijke gemeenten. De verenigde kerk is opgebouwd uit de voormalige Protestantse Kerk van België, de Hervormde Kerk van België en de classis België van de Gereformeerde Kerken. Ieder kerkenootschap kende bovendien z'n verschillen in identiteit, zodat het ook tijdens de synode voortdurend een touwtrekken is om het eigen geluid vooral maar te laten horen.

Maar wat zeker ook vermeld moet worden, is dat er uiteindelijk, ondanks deze grote tegenstellingen, de wil blijft om tot gezamenlijke besluiten te komen. De synode heeft zich bovendien gebonden aan enkele regels die ervoor zorgen dat ook minderheden tot hun recht kunnen komen. Om een voorbeeld te noemen: wanneer vanuit een district een motie wordt ingediend (als voorstel voor een besluit) is tweederde meerderheid nodig. Maar ook voor b.v. de begroting.

### Boodschap aan de gemeenten

Het is gebruikelijk aan het slot van de jaarlijkse synodevergadering een boodschap te doen uitgaan naar de plaatselijke gemeente van de Verenigde Protestantse Kerk in België. Deze wordt tijdens de vergadering voorgesteld door de commissie van advies en ondertekend door de voorzitter van de synodale raad.

De tekst van de boodschap van dit jaar, die geïnspireerd werd door de Wereldraad van Kerken (voor de twee laatste zondagen van de advent en de vooravond van Kerstfeest), luidt als volgt:

\* In een verdeelde en verscheurde wereld, vol angst en onzekerheid, waar het gesprek tussen de mensen dreigt te

verstoppen en eerder als een bedreiging klinkt dan als een woord van verzoening;

\* In een wereld van haat en veronachtzaamheid, waar geen eerbied bestaat voor de zwakkere in Gods schepping, worden wij als kerk van Jezus Christus opgeroepen, in Hem, Jezus van Nazareth, kind van Maria, Zoon van God de

Vader, het heil der wereld te erkennen.

\* Hij die eenvoudigen verhoogt, de hongerigen met goederen vervult en de rijken ledig heeft weggezonden!

Mochten wij bij het horen van deze blijde boodschap,

\* de fakkel van rechtvaardigheid ontsteken

\* de vlam van de hoop

aanwakkeren

\* en het licht van de vrede laten schijnen.

Laat ons dan in deze beproefde wereld, leven en getuigen dat Jezus de kiem van het leven en de hoop in zich draagt. Dat Jezus Christus het leven van de wereld is.

De boodschap werd zondag 28 november in de kerken voor-gelezen.

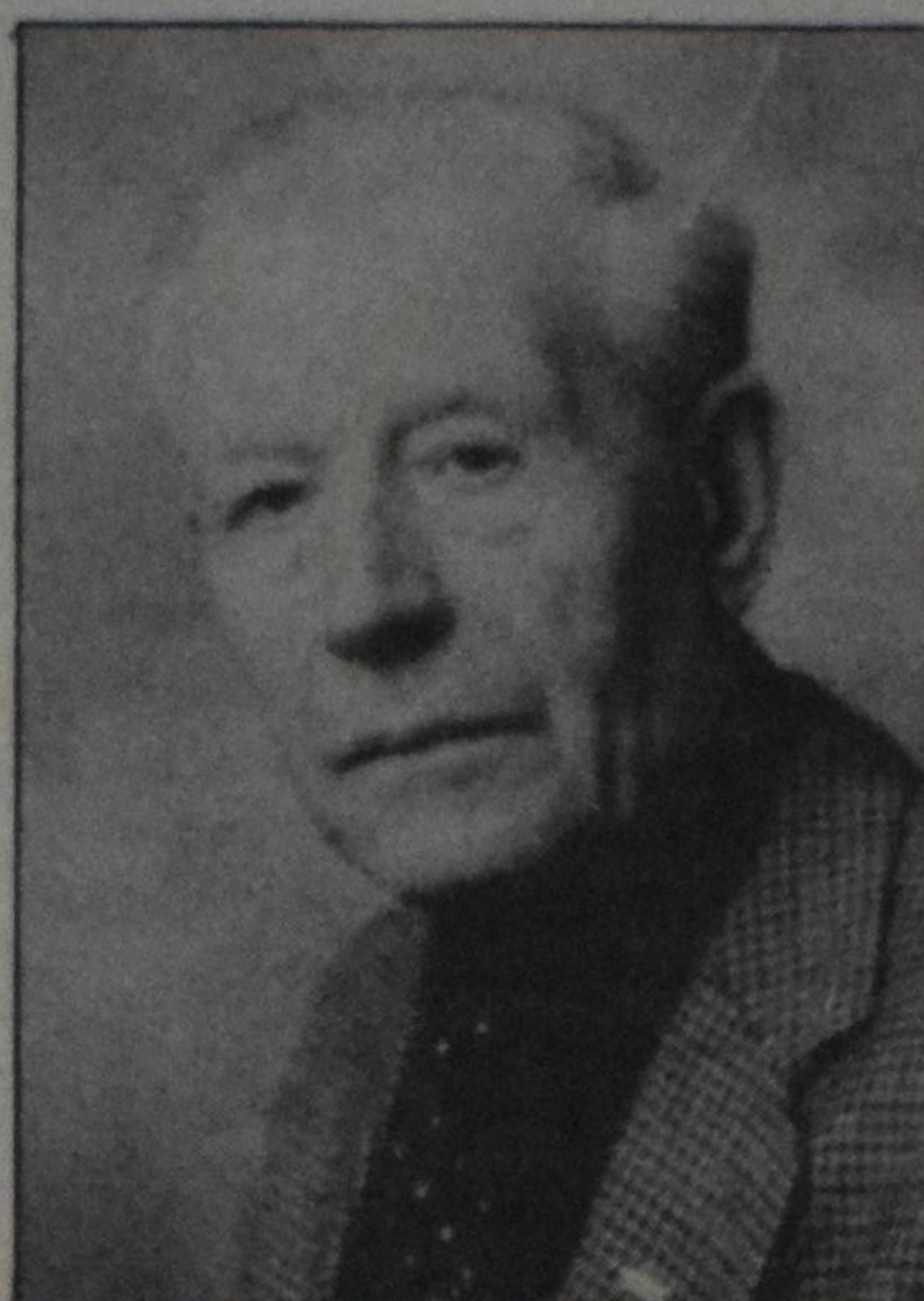
## De belangstelling voor emigratie is nog steeds groot in Nederland

In zijn afscheidsspeech voor de Hollandse Emigratie Centrale in oktober jl. memoreerde de voorzitter, de heer P.C. Elferich, het werk van de vereniging sinds 1965, het jaar dat hij het bestuur overnam.

Enkele van zijn opmerkingen volgen hier.

"Emigratie is zo oud als de wereld. Men leze het Oude Testament er maar op na. Er zijn hoogtepunten en dieptepunten geweest en als we nu wat in een dal zijn aangeland, welnu, ook de economie kent zg. "conjunctuurgolven"; ik vermoed echter dat er ook wel wat structureels aan de hand is in dit turbulente tijdsge-richt.

En juist daarom is het



Pieter C. Elferich sinds 1948 lid van de C.E.C.

zoeken naar nieuwe wegen van betekenis, niet om de organisatie (C.E.C.) of het

apparaat in stand te houden, maar om onze opdracht te vervullen, n.l. bezig te zijn met mensen voor mensen.

Dit klemmt temeer, omdat de belangstelling voor emigratie volgens Intomart bij 23% van de Nederlanders nog altijd aanwezig blijkt te zijn.

Voor mensen, die om zeer uiteenlopende redenen - nog altijd - menen hun plaats in deze wereld te moeten zoeken daar, waar ruimte en mogelijkheden zijn.

Mensen helpen, die vrijwillig of gedwongen zoeken naar een plaats op dit ondermaanse, waar zij zichzelf kunnen zijn en wellicht kunnen bijdragen tot ontwikkeling of verdere ontwikkeling van ge-

bieden, die kunnen bijdragen tot het welzijn van de wereldbevolking.

Het welzijn van de wereldbevolking, dat is meer dan materiele welvaart.

Het is allesomvattend, het is God dienen in zijn schepping. Dat maakt ons bescheiden, maar tegelijk niet zonder hoop.

In de Gelderse Achterhoek bestaat een oude zegswijze, die werd gebruikt bij de aanvang van tochten op lange en onbekende vaarwegen (bedoeld is land-wegen): "Zo varen wij - allen - in Godes naam!"

Ik geef het u allen en mijzelf gaarne mede voor de toekomst."

## Uit Nederland



Radio Nederland — De Nederlandse regering is van plan om de bijstandsuitkering voor 16 en 17-jarige thuiswonende jongeren, die er na hun schooltijd niet in slagen een baan te vinden, af te schaffen. Verder zullen jongeren beneden de 23 jaar die werkloos worden, voortaan moeten aankloppen bij de bijstand; ze kunnen geen beroep meer doen op een uitkering krachtens de Wet Werkloosheidsvoorziening.

Als het parlement instemt met de voorstellen dan kan er volgend jaar 150 miljoen gulden worden bezuinigd. In verband met de haast om de voorgestelde maatregelen in te voeren, zal de regering een advies van de Sociaal Economische Raad niet afwachten. Voor 1 januari moet het wetsontwerp rond zijn, aldus staatssecretaris Lou de Graaf van sociale zaken.

Omdat bij het vervallen van de bijstand deze 16- en 17-jarige thuiswonende kinderen voor hun onderhoud op hun ouders zijn aangewezen, zal voor hen het recht op kinderbijslag blijven voortbestaan. Wetsontwerpen voor een bevrizing van het minimumloon en de sociale uitkeringen zijn nu door de regering bij de Tweede Kamer ingediend.

Bevriezing wil zeggen, dat de door de wet voorgeschreven verhoging in verband met hogere levensonderhoudskosten niet doorgaat. Deze bevrizing kost de betrokkenen 4 1/2 procent van hun inkomen. Het levert de schatkist 2,2 miljard gulden op, dat is iets minder dan 1 miljard dollar.

□ Het gasverbruik in Nederland komt dit jaar stukken lager uit dan vorig jaar. In de eerste tien maanden was er een daling vergeleken met dezelfde periode vorig jaar van 5%. In de maand oktober was het verschil zelfs 30%. Het zachte najaarsweer heeft daarbij zeker een rol gespeeld. Maar de gasunie schrijft het grootste deel van de afzet vermindering toe aan besparingen, zoals isolatie, gordijnen dicht en de verwarming wat lager. Door de verminderde gasafname krijgt de staat enkele honderden miljoenen gulden minder aan inkomsten.

□ Er zijn in Nederland een dikke 5-miljoen rokers. Die hebben het vorig jaar ruim 4-miljard gulden uitgegeven aan tabaksartikelen. Dat komt neer op zo'n 750 gulden per roker. Het meeste geld wordt besteed aan sigaretten.

Nu voert de overheid regelmatig anti-rookcampagnes. En terecht want het staat onomstotelijk vast dat roken slecht is voor de gezondheid. Maar niet roken is slecht voor de economie.

Volgens een econoom die zich eens in deze materie heeft verdiept, zal de werkloosheid aanzienlijk toenemen als iedereen met roken ophoudt. In de sigarettenbranche zijn alleen al 9-duizend mensen werkzaam. Een veelvoud daarvan zit in de verpleging van mensen, die als gevolg

van roken ziek zijn geworden. Bovendien zou het aantal AOW-ers snel stijgen, omdat men door niet te roken, langer blijft leven. Kortom, volgens die econoom zou het de Nederlandse staat miljarden gulden gaan kosten als men z'n rokertje zou laten staan. Statistisch gezien dan.

## Canada, een land van vele talen

(Canadian Scene) — Na Engels en Frans wordt er in Canada het meest Italiaans en Duits gesproken. Dit blijkt uit de volkstelling van 1981. Terwijl de totale bevolking van 1976 tot 1981 met 5.9 procent steeg, is het aantal inwoners wier moedertaal Italiaans was in die tijd met 9.2 procent gestegen, en het percentage Duits sprekende mensen steeg met 9.7%.

Het aantal mensen van Indo-Pakistaanse afkomst verdubbelde in die tijd tot een totaal van 117.000 mensen. Het aantal inwoners met Chinees als

moedertaal steeg met bijna 70% tot 224.000 mensen. In deze volkstelling werd voor het eerst geprobeerd een scheiding te maken tussen de verschillende Indiaanse talen. Het bleek dat onder de Indianen Cree het meest werd gesproken, namelijk door 67.000 mensen.

Het percentage van mensen wier moedertaal Engels is, daalde van 61.42 procent tot 61.28 procent, terwijl dat van Frans sprekende mensen steeg van 25.60 tot 25.67 procent.

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## THANKS

**STARING:** We wish to express our appreciation for the many cards, visits and congratulations of relatives and friends. It made our 30th Wedding Anniversary an unforgettable day. Above all we want to thank our heavenly Father who made all things well during these years.

John and Annie Staring, 7900 McLaughlin Rd. S., #2411, Brampton, ON L6V 3N2

## BIRTHS

**ALDERS:** We, Rick and Carol, thank God for the safe arrival of our first child, a son, whom we have named, **BRENDEN TREVOR**, born on November 18, 1982, weighing 8 lbs., 4 1/2 oz. Proud grandparents are Mr. and Mrs. Geert Alders and Mr. and Mrs. Peter Van Wynngaarden of Wellandport. 1st great-grandchild for Mr. and Mrs. C. Verburg of Wellandport and 2nd great-grandchild for Mr. O. Van Wynngaarden of The Netherlands. R.R.#1, Wellandport, ON L0R 2J0

**COOMBER:** With thanksgiving to God, we, George and Janny, joyfully announce the birth of our son, **JOHN ERIC VICTOR**, born on December 18, 1982. A little brother for Jessica. Happy grandparents are Mr. and Mrs. Victor Coomber of Hamilton, Ont., and Mr. and Mrs. Harry Struyk of Grimsby, Ont. Bl. #2, Apt. #3, Chestnut Court, Beamsville, ON L0R 1B0

**JANSSENS:** With great joy and thankfulness to God who made all things well, we, Tim and Margo, announce the birth of our 2nd daughter, **HEATHER MARIA**, born November 29, 1982. A sister for Amanda. A 2nd grandchild for Mr. and Mrs. Hilke Janssens of Thunder Bay, a 3rd grandchild for Mr. and Mrs. Wm. Buys of Beamsville. Another great-grandchild for Mr. P. Hogendoorn of Beamsville and for Mrs. T. Scheelhaas of Holland. R.R.#1, South Gillies, ON P0T 2V0

**WIKKERINK:** John and Dorothy thank the Lord for the precious gift of a baby daughter, **ANNA MARIE**, born December 2, 1982. Proud brothers and sisters are: James, Theresa, Elaine and Earl. Fourteenth grandchild for Mr. and Mrs. R. Renema of Duncan, BC and twenty-fifth grandchild for Mr. and Mrs. J.W. Wikkerink of Cobble Hill, BC. 19433 Fentan Rd., Pitt Meadows, BC V0M 1P0

**WOLTING:** It is with great joy and thankfulness to God that we announce the birth of our first child, a daughter, **KRISTINA RENEE** on December 2, 1982. Gerry and Linda Wolting. First grandchild for Gus and Irene Wolting, and sixth grandchild for John and Tina Tolsma all of Chatham, Ont.

Gracious Saviour,  
 Gentle Shepherd,  
 Little ones are dear to thee.

## ANNIVERSARIES

1933 January 13  
 With thanksgiving to the Lord, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

**ANNE and AUKJE BOERSMA**  
 (nee Ipema)

"O give thanks to the Lord, for he is good; for his steadfast love endures forever."

May the Lord continue to bless them.

Jerry & Louise Boersma — Mt. Brydges, Ont.

Henry & Hennie Boersma — Mt. Brydges, Ont.

Irene & Bert Drenth — Embro, Ont.

Ralph & Tina Boersma — Strathroy, Ont.

Nancy & Clarence Linker — Strathroy, Ont.

Pete & Minnie Boersma — Mt. Brydges, Ont.

Gertie & Gerhard Bruins — Edmonton, Alta.

30 grandchildren and 7 great-grandchildren.

Open house will be held on Friday, January 14, 1983 from 2-5 p.m., at the Mt. Brydges Community Hall. No gifts please.

Home address: R.R.#5, Mt. Brydges, ON N0L 1W0

Hardenberg Thunder-Bay  
 1933 1983

January 27  
 "But as for me and my house we will serve the Lord" (Josh. 24:15b). With thankfulness to the Lord, we are happy to announce the 50th Wedding Anniversary of our dear parents and grandparents,

**ALBERT JAN**

and

**ZWAANTJE BREUKELMAN**  
 (nee Prenger)

Henk & Signa Breukelman — Campden, Ont.

Henry & Ann Breukelman

Allen & Riek Streutker

Egbert & Ann Breukelman

— all in Thunder Bay, Ont.

Albert & Ann Breukelman — Abbotsford, BC

John Henry & Ann Breukelman — Wainfleet, Ont.

Frank & Susan Smid — St. Anne, Man.

and 31 grandchildren.

Open house to be held from 4-5:30 and beginning again at 7:30 at Rosslyn Hall.

Home address: R.R.#6, Thunder Bay, ON P7C 5N5

## OBITUARIES

"In het kruis zal 'k eeuwig roemen ...." - Lord's Day 1.

The Lord in his wisdom called unto himself our beloved father and grandfather and great-grandfather,

**JAN GERRIT VAN HUIZEN**

on December 17, 1982, at the age of 87 years.

Predeceased by his wife Tjitske de Bruine, a daughter Fokje, two grandchildren and 1 great-grandchild.

His children:

Gerrit & Anny van Huizen — De Bilt, The Neth.

Barbara & Melle Mulder — Groningen, The Neth.

Herman & Marie van Huizen — Groningen, The Neth.

Albert & Anny van Huizen — Saskatoon, Sask., Canada

Wiebrand & Janny van Huizen — Amherstburg, Ont., Canada

Renske & Evert Glas — Amersfoort, The Neth.

Grietje & Warner Koiter — Wallaceburg, Ont., Canada

Jan Gerrit & Anny van Huizen — St. Catharines, Ont.

Sietse & Anneke van Huizen — Amstelveen, The Neth.

Nico & Lena van Huizen — Borger, The Neth.

Also survived by 50 grandchildren and 27 great-grandchildren.

Funeral services were held December 21 in the "Koperwiek" Bilthoven, and interment on December 22 at Selwerdshof, Groningen, Ds. J. Hommes, emeritus, officiated.

Share the news, happy or sad, with the C.C. family.

## OBITUARIES

On December 11, 1982, the Lord took unto himself, his child, our beloved mother, grandmother and great-grandmother,

**MARY BRUINSMA**  
 (nee Lantinga)

at the age of 71 years.

Beloved wife of: Douwe Bruinsma.

Dear mother of:

Hinke & Jim Bakelaar — Brussels, Ont.

Ted & Jane Bruinsma — Montreal, Que.

Greta & Henry Amsinga — Thamesford, Ont.

Cecil & Diane Bruinsma

Fred & Marilyn Bruinsma

Charles & Lynda Bruinsma

Sid & Mona Bruinsma

Irene & Peter Ott

— all of Goderich, Ont.

34 grandchildren and 3 great-grandchildren.

Survived by 1 sister in Canada and 1 brother and 1 sister in Holland.

Funeral services were held on Monday, December 13, 1982, in Clinton Chr. Ref. Church, Clinton, Ont.

"The Lord is my Shepherd, I shall not want" (Psalm 23:1).

Op 11 december 1982 nam de Here plotseling uit ons midden weg,

**MARIE BRUINSMA-LANTINGA**

na een lidmaatschap van 31 jaar.

De laatste 12 jaar waren voor haar niet gemakkelijk maar ze bleef trouw komen, ze was een sterke kracht voor onze vereniging. Onze bede is dat de Here haar man en kinderen mag sterken in dit verlies.

We weten, voor haar is het winst. Psalm 130.

Het bestuur van Bidt en Werkt, Clinton, Ont.

The Consistory and Congregation of the Wyoming Chr. Ref. Church want to express their sincere Christian sympathy to the wife, children and grandchildren of our former pastor,

Rev. **HENRY NUMAN**

who passed away on December 9, 1982, in Florida.

He was our first minister and served us faithfully for three and a half years.

On the occasion of our 25th Anniversary as a church, he concluded his letter to us with the following words:

"May the faith of our fathers and mothers, the faith in God, the Father of Jesus Christ, be the light and the strength for years to come."

This is also our prayer for you as a family and may the Lord comfort you with the sure promise of John 12:26 which states, "Whoever serves me must follow me; and where I am, my servant also will be. My Father will honour the one who serves me."

"The Lord is my Shepherd" (Psalm 23).

After a short illness, on Friday, December 10, 1982, the Lord, in his wisdom, called home,

**JAN VANDERVEEN**

at the age of 72.

Beloved husband of Johanna Vanderveen (nee Van Gelder).

Father of:

Dick Vanderveen

Janny & John Bouma

Ben & Mary Vanderveen

Grandfather of:

Darlene & George Feenstra

Carla, Marcia

Michael

Deborah, Robert

Psalter Hymnal #408, 1 and 3.

Funeral services were held on Monday, December 13, 1982, from Second Chr. Ref. Church, Sarnia, Ont.

Home address: 1310 Exmouth St., Apt. #14, Sarnia, ON N7S 3X9

## TEACHERS

## REDEEMER COLLEGE

invites applications for two to four full-time faculty positions, subject to budgetary approval and commencing August, 1983, in the areas of **Business/Economics, English, Mathematics and Music.**

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Those applying for full-time positions should hold the doctorate or its equivalent or should be nearing completion of their degree.

Applicants should also be committed to pursuing scholarship on the basis of a Reformed Christian perspective.

Letters of application, curriculum vitae and names of references should be sent to:

**Justin Cooper, Acting Dean  
 Redeemer College  
 467 Beach Boulevard  
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## Woodland Christian High School

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## MATH/SCIENCE

for September 1983.

**Woodland Christian High School,  
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**SARNIA:** Lambton Christian High School requires a **physical education teacher** for a position opening in September, 1983. Please send applications to: Morris Schenk, Chairman of the Education Committee, 558 Brigden Side Rd., Sarnia, ON N7T 7H3; phone: 1-(519) 337-2605.

**SASKATCHEWAN:** The Saskatoon Society for Christian Education invites applications from experienced persons to fill challenging positions as **principal-teacher** and **teacher** in our new inter-denominational Christian School; grades K through 8, scheduled to open September, 1983.

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## Books

### Government How government monitors the economy

Tax-Based Incomes Policies; A Cure for Inflation? Michael Walker (Editor), The Fraser Institute, 1982; pb., 200 pp. Harry Houtman (Christian Stewardship Services), Toronto, ON

This relevant book discusses wage and price controls: historically and currently; and evaluates their effectiveness. Controls seem to have been tried throughout time.

"In Babylon, about 4,000 years ago, the Code of Hammurabi imposed a rigid system of controls over wages and prices. The entire economy of Babylon was subject to minute regulation in all its aspects.

"On the other side of the world, the rulers of ancient China shared the same paternalistic philosophy to be found among the Egyptians and Babylonians and later, among the Greeks and Romans."

Canada is in the midst of a new federal wage control system, but also some provinces have rent controls in effect. Even marketing boards for agricultural products are a form of price control.

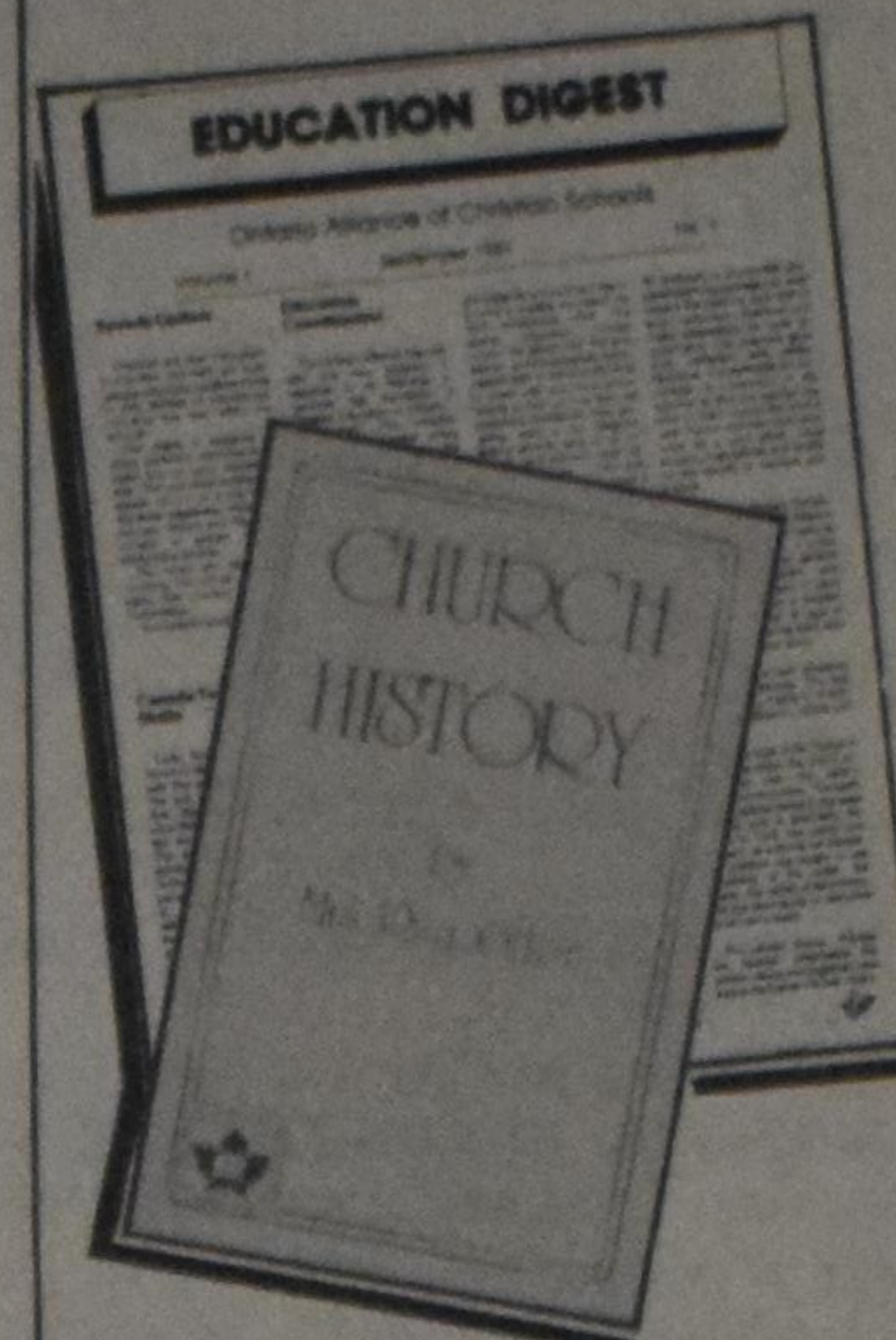
A new theory to combat inflation is the concept of taxing all wage increases over and above a certain rate determined by government policy to reflect its view on combating inflation. These tips (tax-based incomes policies) have not really been tried anywhere, but this book discusses the theory and its projected effects. They are under serious discussion in a number of countries.

This is a very interesting and relevant collection of essays published by the Fraser Institute. The Institute is "an independent Canadian economic and social research and educational organization. It has as its objective the re-direction of public attention to the role of competitive markets in providing for the well-being of Canadians."

Except for two short technical essays, the balance of the 200-page book is readable by the average person. If you are frustrated with inflation and government interference, here is more information to fuel your cause.

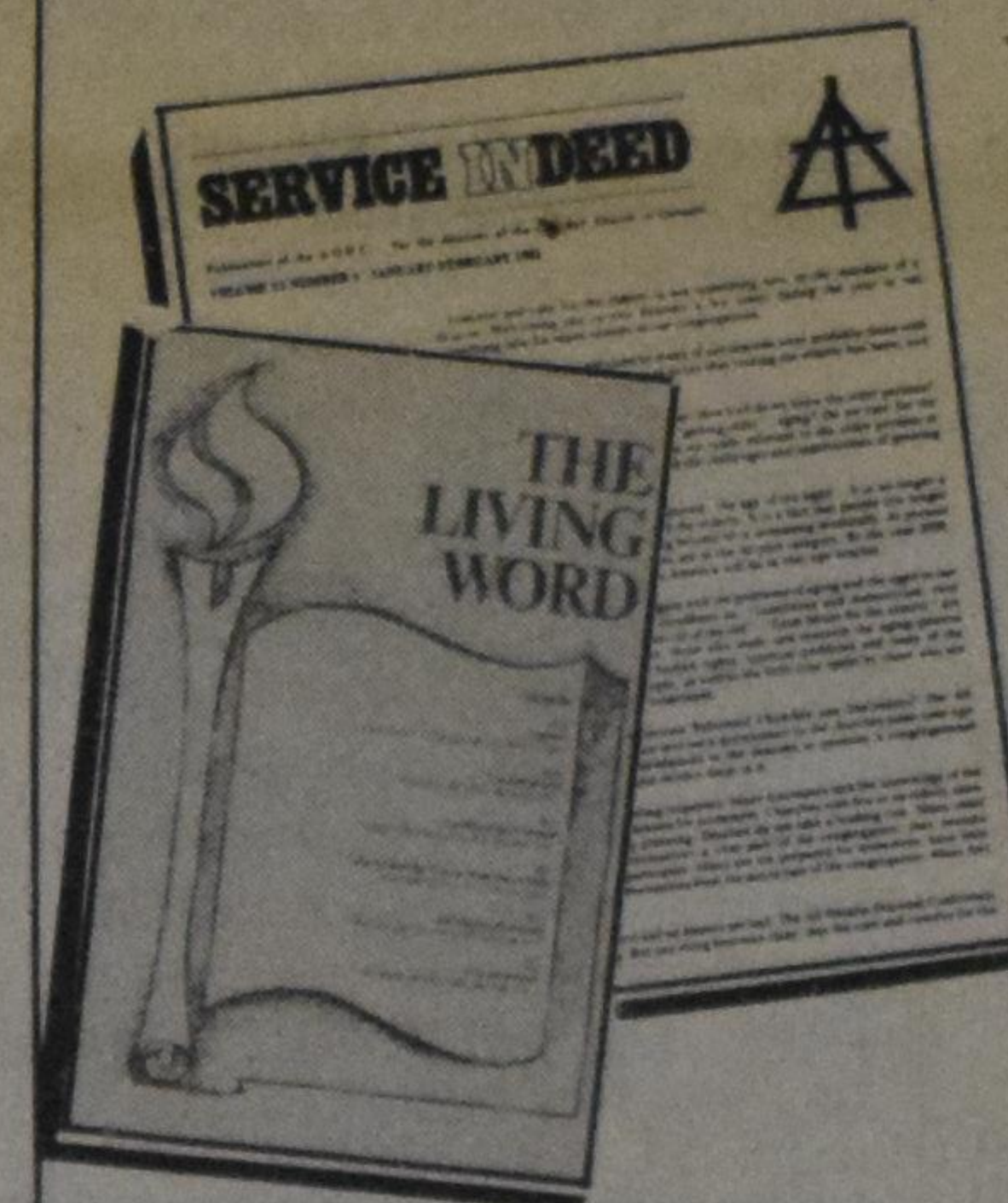
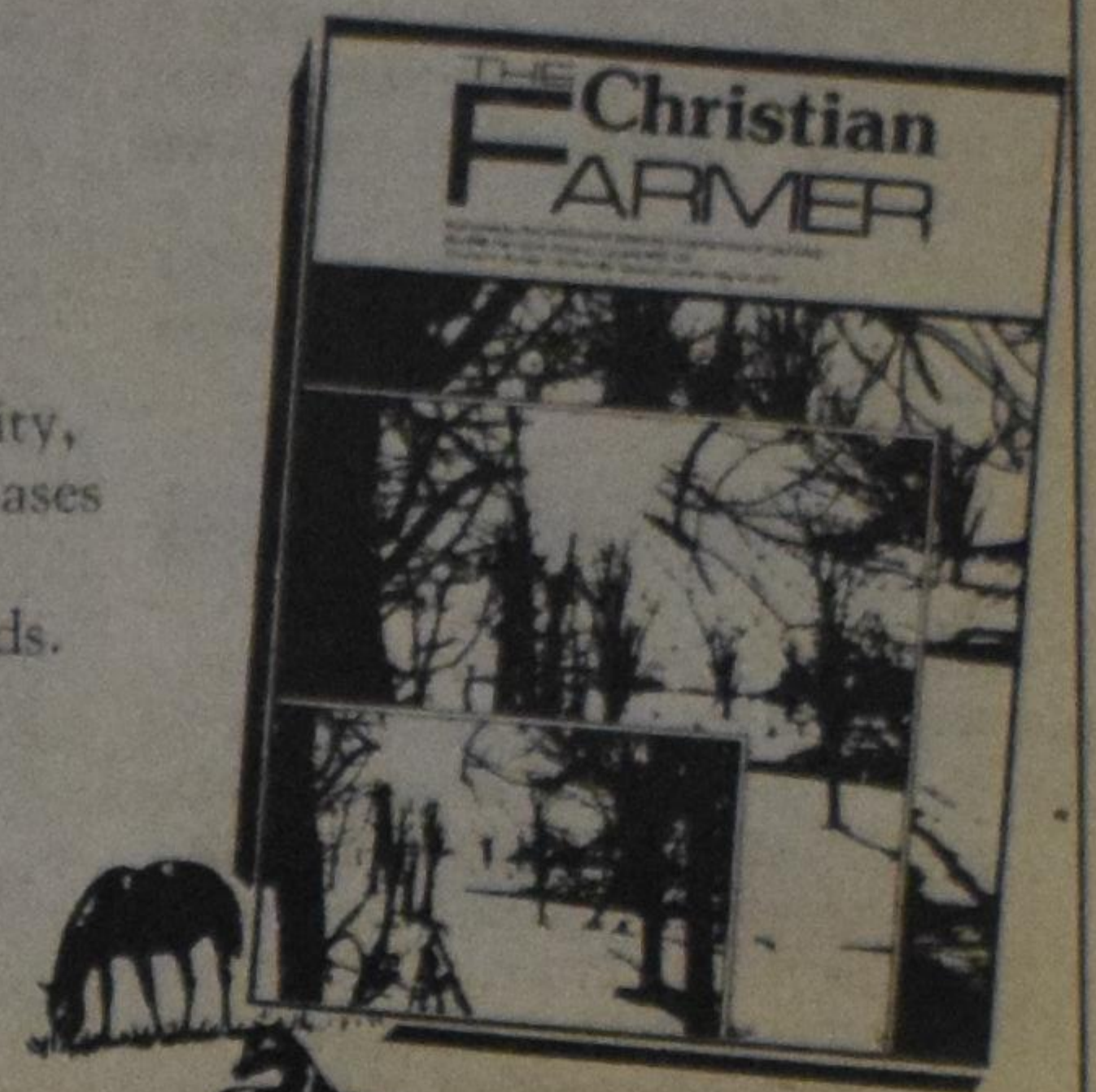
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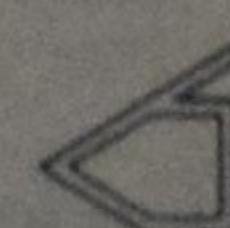
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ELLENS: Familie, vrienden bekenden een gezegend Nieuwjaar toegewenst.  
Mrs. T. Ellens-van Kalsbeek, 1310 Exmouth St., Apt. #12, Sarnia, Ont.

LANGENDOEN: We wish all our relatives and friends a blessed and happy New Year.  
Ron and Hilda and family.  
R.R.#7, Orkney Beach Rd., Orillia, ON L3V 6H7

MELENBERG: Gerrit and Anne Melenberg wish all their friends and relatives a blessed and prosperous New Year.  
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VAN BENDEGEM-EMMERZAAL: John, Coby and family wish all their friends and relatives a blessed New Year.  
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# Books

## Labour

### New vision for the workplace

**Workplace Democracy: An Inquiry Into Employee Participation in Canadian Work Organizations**, Donald Nightingale, University of Toronto Press, 1982, hc., \$35., pb., 312 pp., \$14.95. Harry Antonides (GLAC), Toronto, ON.

Professor Donald Nightingale, of the Queen's University School of Business, advocates that workers be given more responsibility, freedom, and respect in their work. He believes that "democratizing" the workplace would be a healthy alternative to the present adversarial style of collective bargaining.

**Workplace Democracy** describes the various phases of management and collective bargaining in Canada, as well as a number of new, democratic styles of management and ownership. This book is the outcome of careful research into the operation of 20 companies - half of which are traditionally organized while the other ten have embarked on a program of participative management. It was found that the workers' level of satisfaction and loyalty to the company was much higher in democratic organizations than in hierarchical ones.

Instead of starting with an ambitious program of "top-down" reorganization via legislation and workers' participation in company boardrooms, Nightingale believes that our best hope lies in giving workers more direct say about their work on the shop floor.

The author traces the conflict between labour and management to the underlying break between the western, liberal values and the authoritarian practices rampant in the workplace. Authority is no longer accepted on the basis of tradition and religion; therefore, a new set of values derived from the ideals of human freedom and self-realization is needed, according to Professor Nightingale.

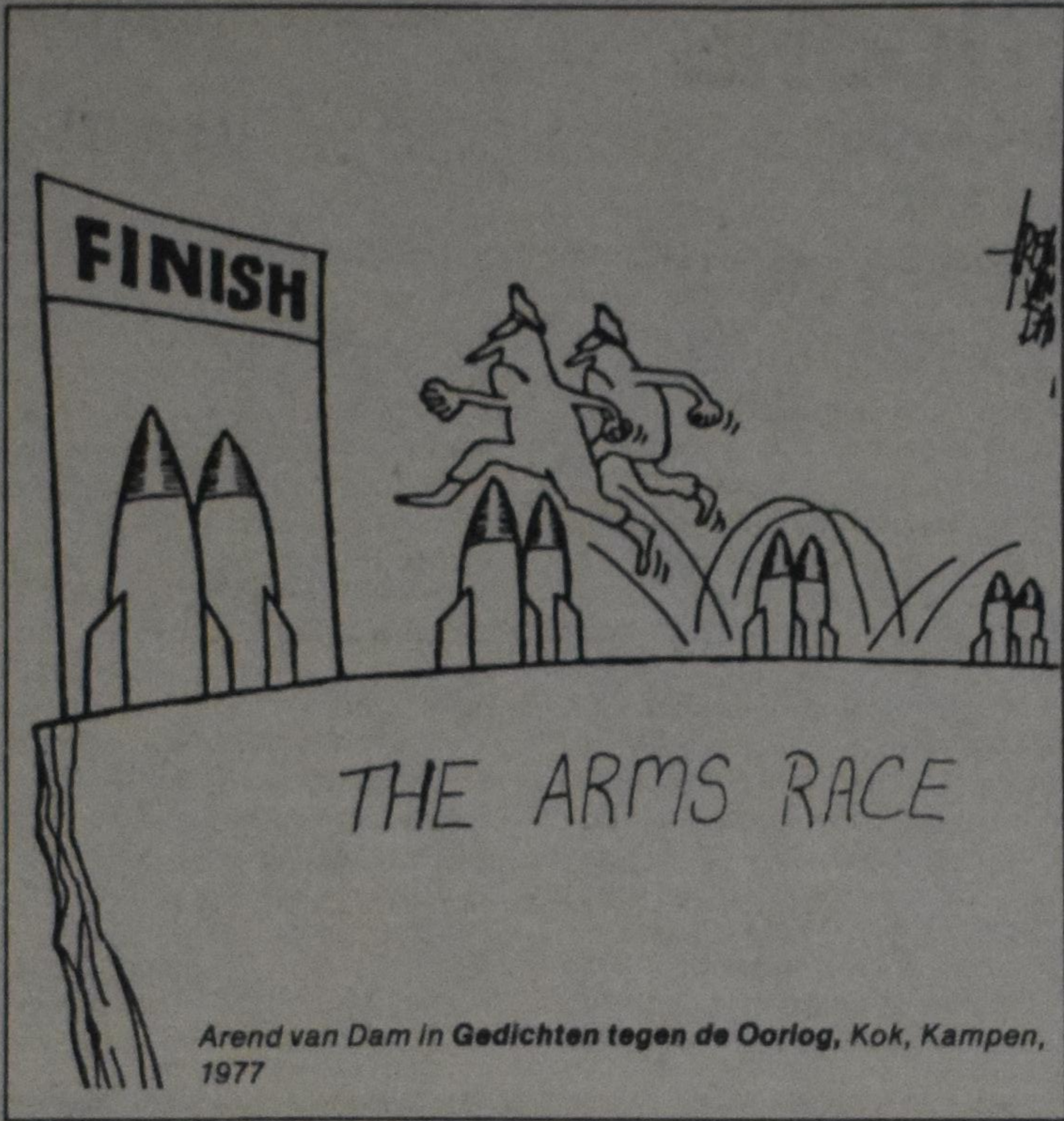
This is an important contribution to the much needed re-evaluation of the way labour and management have traditionally viewed themselves and each other. The author's stress on changing work and the management of work with a view toward the needs and aspirations of workers is sound, and the steps in this direction described here are encouraging signs of change. At the same time, the thoroughly man-centred view underlying this book should give Christian readers much food for careful and critical reflection.

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Arend van Dam in *Gedichten tegen de Oorlog*, Kok, Kampen, 1977

## War

### Discussion starts on war

**Rumors of War: A Moral and Theological Perspective**, C.A. Cesaretti and J.T. Vitale (Editors), McGraw-Hill Ryerson, 138 pp., \$9.95. Wytze Brouwer, Edmonton, AB

**Rumors of War** is a study guide for adult discussion groups that want to grips with the religious aspect of the arms race. It includes four study sessions (Peace, Security, Just War, Stewardship and Christian Responsibility) which are designed to last from one hour and a half to two hours. Each session begins with a prayer and a suggested Bible reading which will form the basis for the discussion. In the Appendix of the booklet a number of articles, designed to be read before each study session, are reprinted.

The articles represent "personal testimonies" by George Kenman, Douglas McArthur, Presidents Eisenhower and Carter, Omar Bradley, Lord Mountbatten, and others, and analyses of the Christian's response to the arms race by Nathaniel Pierce, W.S. Coffin, Jr., Pope John Paul II, William Fry and others.

Appendix B contains a selection of recent news articles related to the nuclear arms race and its escalation in the last few years. Appendix C contains a list of books, articles and audiovisual resources related to the arms race.

The outline for each of the discussions contains a number of excellent questions around which a good discussion could be organized. For any one interested in organizing church discussion sessions on the Nuclear Arms Race, this booklet offers an excellent blueprint for such discussions. A discussion leader can simply follow the instructions provided for each of the four sessions, or supplement the readings from the many other available resources. Articles from Canadian church magazines might well help to balance the emphasis on American points of view which justifiably exist in this booklet primarily aimed at American audiences.

I strongly recommend this book and as well a similar study guide on the nuclear arms race entitled "A Matter of Faith" published by Sojourners Book Service, 1309 L Street, N.W. Washington, D.C., for \$3.50 per copy.

## Calendar of events

- Feb. 12** 40th Anniversary and Dedication of school addition Holland Marsh District Chr. School, service of thanksgiving beginning at 2 p.m., open house and refreshments afterwards.
- Jan. 28-30** **Discovery '83 conference** on Christian Hope in a post-Christian age for university and college students who seek to integrate their Christianity with academic and vocational pursuits at the Institute for Christian Studies, Toronto.
- Feb. 9-11** Dr. Rosemary Ruether lectures on "Women's Experience and Christian Thought" at the Institute for Christian Studies, Toronto. Lectures at 3 p.m. each day.
- Feb. 25-26 and Mar. 11-12** Nicholas Wolterstorff lectures on "The Calvinist Vision," "The Structure of the Modern World," "Liberation Theology and Contemporary Dutch Reformed Thought," "World Poverty," "Urban Ugliness and Aesthetics," and "Nationalism," at the Institute for Christian Studies, Toronto.

**The Canadian Home Bible League:** Van Polen Multi-Media presentations: Jan. 16, Burlington; Jan. 19, Stouffville; Jan. 23, Hamilton; Feb. 20, Galt; Feb. 27, Toronto; Mar. 6, Ottawa; Mar. 27, Willowdale.

## Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Jan. 14 Fri. Jan. 21	Wed. Jan. 12 Wed. Jan. 19	Fri. Jan. 7-8:30 a.m. Fri. Jan. 14-8:30 a.m.	Wed. Jan. 5-8:30 a.m. Wed. Jan. 12-8:30 a.m.

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★ ★ ★ Calling friends, past and present students and teachers and anyone interested to help us celebrate the 40th anniversary and dedication of the new addition to the school building, to be held, D.V.

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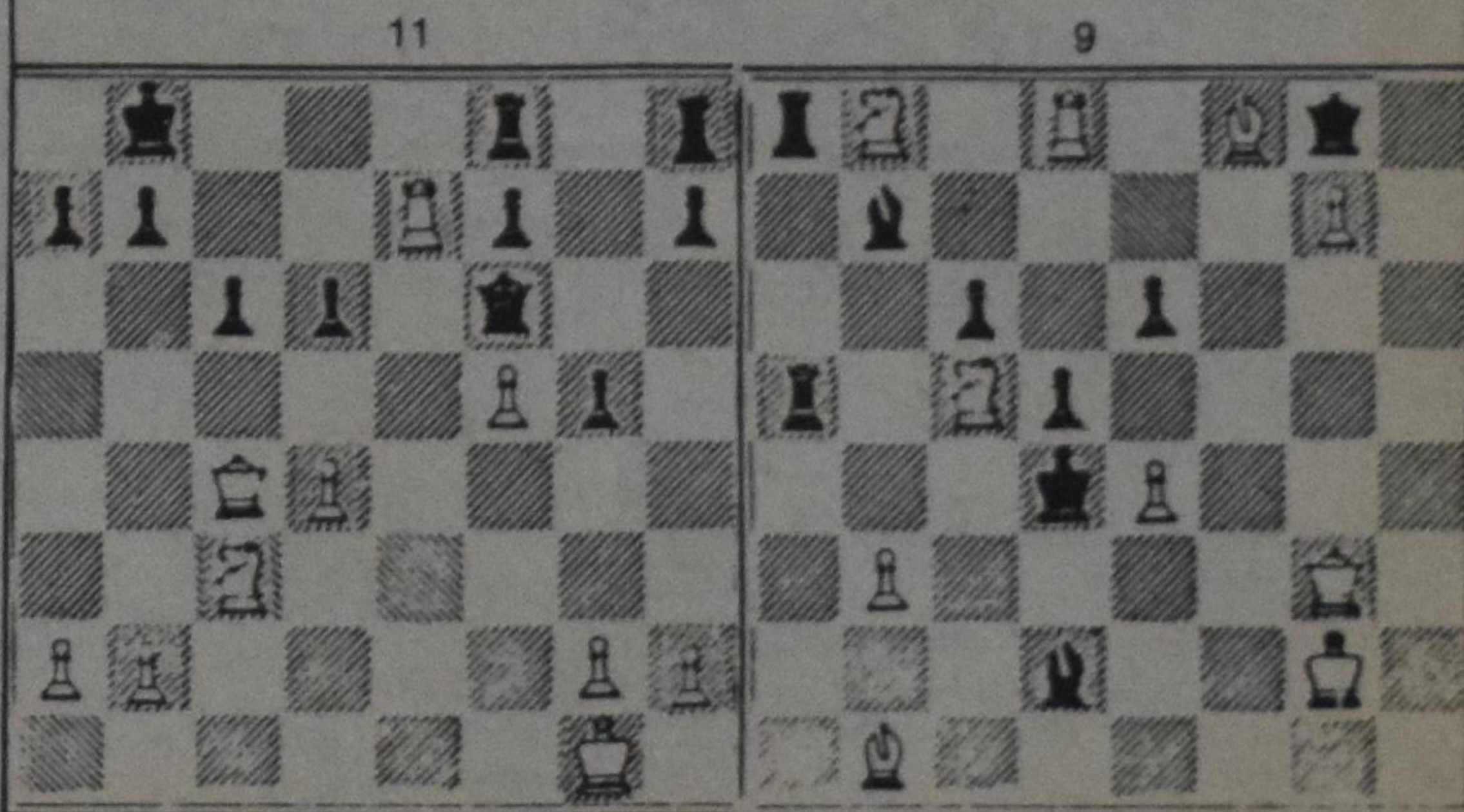
## LET'S PLAY CHESS

Editor: Pete Layer

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Game Position

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H. Ahues  
Germany, 1960



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#### Notes:

A Happy New Year to all *Calvinist Contact* readers, especially our solvers. I hope this year's selection will be of high quality and enjoyable for all.

1. Look for some sacrifices on the part of White in #944. Surprisingly, there are only a few moves before White has won enough material to win. Please give the full solution.
2. Mr. Ahues gained a first prize for #945. The "tries" (good White first moves which fail) are as important to the theme or idea as the actual solution. Please indicate the key and threat, if any.
3. The deadline will be given with next week's problems.

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# Books

## Religion

### Encyclopedia of modern beliefs

**Walter Martin's Cults Reference Bible**, Walter Martin; Vision House, Santa Ana, CA, 1981; cloth, 1248, \$34.95 (U.S.). Rev. Johan D. Tangelder, Strathroy, ON

Are we prepared to defend our faith against today's flood of false teachings? How do we approach dedicated followers of the many cults and sects which are hard at work in witnessing and soliciting for converts? Dr. Walter Martin's work makes it possible for Christians - even with only a rudiment of knowledge of the cults - to defend their faith and present the gospel to cultists effectively.

This Reference Bible is a King

James Version with notes in its margins on key texts twisted by cults to support their doctrines and a biblical answer to the cultists' twisting of these scripture texts. Why the King James Version and not a modern translation? Most sects and cults use this translation as a base for their development of their particular doctrines.

Dr. Martin's work includes a brief and up-to-date, informative section on the Baha'i World Faith, Christian Science, Hare Krishna, Jehovah's Witnesses, Mormonism, Transcendental Meditation, the Unification Church, the Unity School of Christianity, The Way International, and the Worldwide Church of God; a guide to the major cult

and occultic groups, documented with the source from the particular cult's official literature; the dos and don'ts of witnessing to the cults; a discussion on biblical translation and interpretation; a chronology of the Bible; a doctrinal dictionary, which contains statements of specific cult's beliefs concerning teachings on God, Jesus Christ, the Holy Spirit, sin and salvation; a recommended reading list; a bibliography, which includes both cultic and Christian publications; and an extensive topical index.

This monumental work is a sort of encyclopedia on sects, cults and the occult. Those who are not in a position to invest in a good selection of books on the individual movements will find this

resource of great value. It is not just another book on the lucrative sect and cult booksellers market, but rather a product of painstaking research. Christians faced with the challenge of witnessing to friends, co-workers or relatives, who have been lured into a cult or sect, should get a hold of the Reference Bible. It is one of the finest and most useful evangelistic and apologetic tools I have come across in a long time.

Dr. Walter Martin is the founder and director of the Christian Research Institute in San Juan Capistrano, California, and he is a recognized authority on the cults. He is Professor of Comparative Religions and Apologetics, at Melodyland School of Theology, Anaheim, and Simon Greenleaf

School of Law, Costa Mesa, California. He is also the author of the standard text Kingdom of the Cults.

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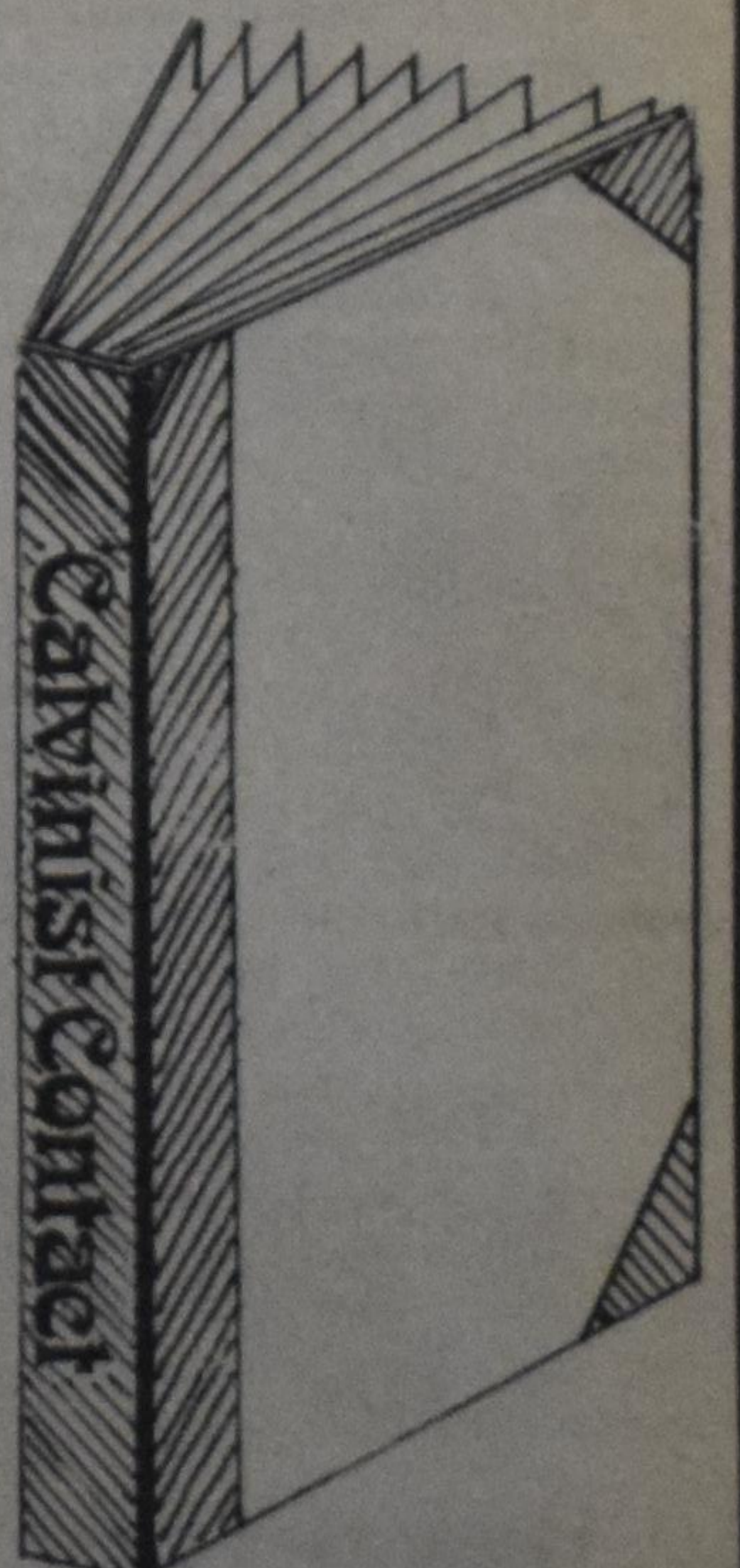
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